

VARIOUS
 FOUND
 HELLOSS
 AND
 CHARACTER
 Exemplified
 IN A
 SERMON

Prevalence of Fetal Alcohol Effects

At the Funeral of the World War

Joint and Religious Land Use Review

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VICTIMS OF
FOUNDED
HELLOSS
AND
CHARACTER
Exemplified
IN A
SERMON

French's at Festival 2/23

**At the Funeral of the late
Kent and Religious Editor of the
Journalist And A. J. Gorman**



TO THE
Right Honourable
KATHARINE
Viscountess *Arundel*.

And the Honourable
ROBERT BOYLE, Esq;
Executors of the Last Will of
the Right Honourable *Mary*,
Countess Dowager of *Warwick*,

Right Honourable Madam, }
and Truly Honourable Sir, }

MY Obedience to the re-
peated Commands I
have received, (for so
I shall always esteem your Re-
quests) from both your Honours
to publish the Sermon, I was by
the same Authority engag'd to
Preach at the Funeral of that
excellent Lady, the Genuine So-

The Epistle Dedicatory.

*ster of your vertue, as well as the
Germane Sister of your blood;
had not been guilty of these few
weeks delays, had not the indispo-
sition which began to seize me at
so near and perplexing a stroke,
and under which I laboured all
the time of my preparations, and
in the hour of its delivery, conti-
nued upon me many days after:
An effect so natural to so pressing
a cause, that I know not whether
the health of my body could have
consisted with the soundness of
my mind, under such an inex-
pressible loss to the Church of God,
and my poor self in particular.*

*ut hanc
quo die fr-
sci sumus,
etiam cele-
stis miferen-
dum, in-
stantibus
placitis de-
sideramus.
S. 10.
S. 11.
S. 12.*

*But what I was constrained to
defer a while, I now multo cum
fignore present to you both, with
all humble observance; and un-
der your favourable protection
to the eye of the world. The
Sermon is such almost verbatim,
as my hasty and sickly preparati-
ons would then allow: Her Lady-
ships*

The Epistle Dedicatory.

ships Character, I confess is much enlarged, that I might somewhat more fully, than those streights of time would suffer me, propound to the knowledge and imitation of others, that good we had the happiness to enjoy so long, and yet too short a time.

I am conscious to my self of the great disproportion betwixt my performance and her merit, for which my Apology is that of St. Jerome, weak parts cannot sustain great matters, &c. Yea this is a Fate must have inevitably attended, whoever had been her Orator in some degree. When I may say as truly of her as Greg. Naz. of his Gorgonia, her Prudence and Piety no man living was able to set forth, with proportionable language. And again, It is exceeding difficult to reach the excellencies of her Virtues, either by deed or word, by imitation or encomium. And

*Grandes
materiam
ingenia
parva non
sustinent.
Et in ipso
conatu ul-
tra vires
anxia suc-
cumbunt,
quancumque
magis fur-
rit quod
dicendum
est tanto
magis abra-
ditur qui
magnitudi-
nem rerum
verbis non
potest expli-
care.*

The Epistle Dedicatory.

though very many might have praised her more floridly, none could have represented her more truly, no man living having known her so long and so intimately as my self.

And my weakness and plainness may attain this double advantage.

First, Reader the Narration more credible, which if it had been dressed up with all the ornaments of which 'twas capable, would have looked in this Age, more like a Romance than an History.

Secondly, It will better suit with the Original it copies; for as is said of Suetonius, he wrote the lives of the Roman Cæsars, with the same liberty they led them. So I have writ this excellent Ladies life, with the same undisguised simplicity with which she lived it. And though never any man had a more con-

*Quædam
abstracta
in credi-
bilia vide-
antur, &c.
Hæc. ad
Democ.*

*Ad id ipsi-
um laudes
accidentis
neglectas
magis elo-
gantis et
concinnata-
te; nam ut
hec quidem
quædam lau-
dationis suf-
ficientia. Id
est ut
in dictione
et in
sententia*

The Epistle Dedicatory.

descending, constant, sincere Friend, than she vouchsafed to be to me, yet is not the testimony less true, because of a Friend; but the more scrupulously exact for fear of defecrating so sacred a name, and offending the Genius of her, who above all things hated falsehood.

I am not the first, nor shall be the last, whom those (whose charity and good opinion is not only so wise as to begin at home; but also so kind as to dwell and end there too) will despise or pity, and bless themselves in the conceit, of what mighty matters they could have done, if this Province had fallen to their share. It may be little thinking, how such sorrows as mine justly are, would have blunted the edge of their keener Eloquence; and how unmeet a Theme so calamitous a loss is, on which to show our

* Non oper-
tet ex cala-
mitate ipsa
opulendi
ingrati
san artifice

The Epistle Dedicatory.

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And my weakness and plainness may attain this double advantage.

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Secondly, It will better suit with the Original it copies; for as is said of Suetonius, he wrote the lives of the Roman Cæsars, with the same liberty they led them. So I have writ this excellent Ladies life, with the same undisguised simplicity with which she lived it. And though never any man had a more con-

Quedam
abstracto
re incredi-
bilia videri
sunt, &c.
Hæc ad
Democ.

Agge ad ipsi-
us laudes
accidens
neglecta str-
uendi ele-
gantia &
concinna-
te; nam ne
hec quidem
quam lau-
dabilem suf-
ferens leti-

The Epistle Dedicatory.

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* Non oportet ex calamitate pla-
ostendendi
ingenii
san arripe

The Epistle Dedicatory.

But let such, for me, enjoy their
humours, I'll say no more, lest I
awake them, and so deprive them
of their pleasant dream.

For my self, I have endeavoured
to approve my Conscience to
God: *Hic murus aheneus esto.*
And I hope I may appeal to your
Honourable Attestation, (whose
Testimony will be without and
beyond exception) in most things
I have written of Your, My,
Our incomparable Friend.

And I doubt not but all who
knew her Ladyship thorowly, will
be able to say as the poor people
are reported to have said after the
Funeral Sermon of another *e-
minent Ornament of this Coun-
try.

They could have said a great
deal more of Her, than the Mi-
nister did: At the bearing of
which our good Lady was much
pleased, and said, She should
value such a Testimony above
all

*Marcellam
quam imo
meam, & ut
vixit lo-
quar no-
stram. S.
Hieron. 16.*

* The Lady
Vener.

The Epistle Dedicatory.

all others. *The Poor, like the Widows, which stood about the dead body of Dorcas; shewing the Coats and Garments she made for them, whilst she was with them, being the most unexceptionable witnesses.* Acts 9.39.

I confess it seems both decent and necessary to suggest some Arguments of Comfort to them whom I know to be oppress'd with so bitter and distressing a loss. And the undertaking would not (in one respect at least) be altogether unsuitable to my self. Because, Great is that Cordial which is administred by those who are partakers of the same sorrows. And their Authority is greatest in comforting the calamitous; who bear a deep share in the same calamity, as one of the Ancients hath well said.

Give me leave therefore, much honoured Madam, Sir, besides what you will meet with in

the

*Magnum
Pharmacum
illud est,
quod ab illis
qui eodem
dolore affe-
cti sunt por-
rigitur; &
qui in ea-
dem cala-
mitate ver-
santur, su-
rum in con-
solandis ca-
lamitosis
major est
the*

The Epistle Dedicatory.

the following discourse, to remind
you of that great Panpharmacum,
It is the Lord who hath done it,
that Wisdom and Goodness
which commits no errors, but
doth all things well and wisely,
And our daily prayers for the
fulfilling of whose Will, ob-
liges, at least, to a submissive acqui-
escence when 'tis done.

And as to her, She hath fi-
nished her course triumphant-
ly, and she hath obtained the
Crown: She rests from her
labours, and her works do fol-
low her. She is landed in safe
harbour, got off the rough Seas
of sins and sorrows. She is taken
from the evil to come, and shall
neither feel nor see what our
sins may justly make us fear. She
would not be again with us as
well as she loved us, let us long
and hasten to be with Her: We

Non mere-
mur quod
saltem ami-
simus sed
gratias a-

gimus quod saltem habuimus imo habemus: Deo enim ul-
timum omnia & quicquid reuertitur ad Dominum in familie
numero computatur. Epist. Paul.

have

The Epistle Dedicatory.

have used to account her happiness our own, therefore her blessedness cannot make us miserable.

She is not lost, but gone before; and She could not be where She is, nor enjoy what She doth; without being parted from us, till we can overtake Her.

Be pleased also to remember that of Saint Jerom, We mourn not because we have lost such an one, but give thanks that we had such an one, yea have such an one: for all such live to God, and whatever returns to the Lord, is to be accounted in the number of the Family.

But I must repress my self, reflecting how needless it is to cast in my Mite into such full Treasuries.

The Epistle Dedicatory.

*I am conscious to my self
but of one offence, which may
make me apprehend your Frown:
Which is, my adventuring to
insert, without your leave or
knowledge some short touches
of that Noble Stock of which
her Ladyship was so conspicuous
and eminent a branch.*

*But as I have the Example
of many Ancients, and almost all
Moderns, who write on such occa-
sions; so would it have been a
great Hiatus and indecent defi-
ciency to her Story, to have been
wholly silent in it. And I have
been so concise and cautious,
not to offend the humble mode-
sty of those who yet survive.*

*Præcepta
sunt Rhetor-
icæ ut ma-
iores ejus,
qui lau-
dandus est,
& eorum
gesta altius
repetantur:
sicque ad
ipsum per-
gratus ser-
mo perveni-
at? quo viz.
avitis paternisque virtutibus illustrior
sit, & non degenerasse à bonis ipsi videatur. Hic, de
dignitate.*

*That when the Laws of Or-
der and Method have obtained
the allowance Justice may de-
mand;*

The Epistle Dedicatory.

mand; your Honours kindness will I hope, (at least for her sake) supply what shall be farther needful of Forgiveness...

Those few of her Ladships pious and excellent Papers, which are inserted in the Discourse, or subjoyned to it; (as they justly may, so I hope they) will give Ornament and Lustre to it, in the Judgement of all serious Christians: As richer Trimmings of Gold and Silk use to do to Garments made of coarser Materials.

I shall not enlarge your trouble by being importune in begging your Patronage; 'Tis Natural to all to defend their own; and surely besides the many Titles you had to me before,

Now by your Executorship, you have an Indefeasable Right
to

The Epistle Dedicatory.

*to me: For nothing to which her
Ladiships Will entitles you, was
more entirely Hers, and conse-
quently your Honours, than*

Much and Truly Honoured

Madam, Sir;

Your Honours

Most Humbly Devoted

and Faithful Obedient



Servant,

**May 27.
1678.**

Anthony Walker.

THE
Virtuous Woman.

PROV. 31. 29, 30, 31.

Many daughters have done virtuously, but thou excellest them all.

Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised.

Give her of the fruit of her hands, let her own works praise her in the gates.

That hard question which Salomon propounds in the tenth Verse of this Chapter, *Who can find a virtuous woman?* I could have answered with an *ευγεννα*, *ευγεννη*, more *ραπιδον*, quick and brisk, than that of

The Virtuous Woman.

Psalm. in
Ecc.

of *Archimedes* when he had solv'd the posing Problem; had not her sudden loss surprised and over-balanced the joy of finding her, and sunk it into a gulf of inexpressible grief, which might justly strike me dumb with astonishing amazement, into the deepest silence, as *S. Jerome* tells his *Paula* and *Eustochium*, it hapned to himself, upon the unexpected death of the holy *Blasilla*.

Exodus 24. 3.
The Lord held his peace.

And this might excuse our measuring, and wearing out, this solemn saddest hour, not by sliding Sands, but as they used of old, by distilling drops of *Water*, * our bitterest and saltiest *Tears*, or rather, if our *Blood* can circulate and flow in such a consternation, and be not chilled and stagnant, with Streams of that, both from our Veins and Hearts. But though the Laws of Nature might indulge such gratifying of our Passions, as we are Men, the Law of Grace will not allow it, as we are Christians: to whom a sullen silence is as much forbidden as a submissive holding of our peace is charged on us.

For

The Virtuous Woman.

3

For we must not sorrow, as Men ^{1Ths. 4. 14.} without hope, for them who sleep in Jesus, as without any hesitance, we may conclude she doth, who lived so entirely to him; and it would be too rank a selfishness, and unkind a Sacrilege, to rob her, but in our wilhes, of the enjoyment of God; and the inheritance of Saints in Light, that we might again enjoy her kind, obliging, holy conversation, ^{Col. 1. 12.} in this vale of Banishment and Darknes.

If therefore, she being dead, yet speaketh, as doubtless she doth, and will do to all that had the honour ^{Heb. 13. 4.} and happines to know her, either to our comfort or conviction; let me force a passage through my obstinate and stupifying sorrows, and partly be her *Echo*, partly represent her in *effgie*, that by this innocent and useful way, she who is gone to live with God in *Heaven*, may still live with us on *Earth*, in our grateful remembrance of her virtuous perfections, in our serious practice of her wise and holy counsels, and in a ready imitation of her exemplary Piety.

But

But because the most usual and useful method of instructing, is, by giving rules first, and then illustrating those rules with apposite and fit examples, which prove them practicable, and possible at least, if not easie also, to be observed, I shall pursue that order, and give you the *rule* and the measure, from the *wisest* of Men in his Generation, and the *example* from the best of Women in her own; the first from the Pen of the Royal Preacher, the second from the Hearse of a noble Lady, both Epithetes which carry grandeur in their sound, and may awaken, yea, command attention.

The whole Chapter contains a Dialogue betwixt *Bathsheba* and her Son *Salomon*, under the the well disguised name of *Leuiel*, wherein she, after her scandalous fall (to shew the mighty power of Divine Grace and sincere Repentance) now consecrated to be a Prophetess, * by a divine *afflatus*, instructs and catechises him in things of greatest importance, and nearest concernment, which she performs with a strong Pa-

* The Prophecy which his Mother taught him.

thor,

The Virtuous Woman.

shes, and most winning insinuation, and hath the honour to have her prudent, holy counsels recorded in the Sacred Canon. And this fills up the nine first Verses, and from thence he reciprocates, and in a lofty strain approveth and applauds his Mother.

This latter part presents us with the *Icon* and *Character* of an excellent and Heroick Woman, which is laid down in two and twenty Verses, according to the number, and in the order of the Letters of the Hebrew Alphabet; every Letter in due sequence, beginning a several Verse, to intimate there's somewhat signal in it, which is composed with so much art, as we find many other eminent portions of the Holy Scriptures are.

*Psalms 25.
34. 111.
119. Lament. and
divers other.*

Some Interpreters *allegorize* these words and make the Virtuous Woman the Figure of the true Church. Others refer them to the Holy and ever Blessed Virgin-Mother. Others suppose them to describe an holy and devout Soul, that consecrates it self entirely to God in the practice of all divine and truly ennobling Virtues. Others will have them to be, by a

Prose.

Protopopeia, the Idea of Spiritual Wisdom, and Heroical Virtue in the Abstract. But the most, and I think the best Expositors, esteem them the Icon, Idea, Character and Picture of a truly *Wise, Religious, Godly, Gracious Woman*, drawn by the Holy Ghosts own Pencil, in the hand of the most exquisite Master and Artist, *Solomon*.

He begins with an inquest after her, *Who can find a virtuous Woman?* implying, she's a rare creature, and hardly found, butto encourage your search, he assures you, she's worth looking for, her value being inestimable, for her price is far above *Pearls and Rubies*, and all precious *Stones*. And then descends to draw her Pourtraicture and Beauty, with comely and due proportions, with bright and orient colours, and sets her in the most advantageous Light, in eighteen Verses. And finally crowns her with this Wreath of *Lanrels*, with this golden *Coronet*, with this *Diadem* of costly *Jewels*, which make my present Text.

Many daughters have done virtuously, but thou excellest them all.

Favour

The Virtuouse Woman.

7

Favour is deceitful, and beauty is vain,
but the woman which feareth the Lord,
she shall be praised.

Give her of the fruit of her hands:
let her own works praise her in the
gates.

The words are a Royal Garland,
set on the Temples of the Virtuouse
Woman, by the hands of Solomon
and God. I may not give the scent
of every single Flower, the sense of
every several word. Such solemn
trifling would look like fustian Pe-
dantry, and ill become the mournful
gravity of this occasion.

The mixed and compound fra-
grancy resulting from the whole,
wreathed and bound up together, is
this, *That solid and true praise is only
and superlatively due to the sincerely,
godly, and gracious woman, who may
claim it by the fruits her virtue hath
been pregnant with: or goodness in
good earnest, substantial Religion which
hath fruitful hands, deserves, and shall
obtain, an honourable testimony both of
God and Men.*

But as too minute a niceness is un-
manly, and upbraids the Auditory,
so too general a procedure is confu-
sed

Prosopopæia, the Idea of Spiritual Wisdom, and Heroical Virtue in the Abstract. But the most, and I think the best Expositors, esteem them the Icon, Idea, Character and Picture of a truly *Wise, Religious, Godly, Gracious Woman*, drawn by the Holy Ghosts own Pencil, in the hand of the most exquisite Master and Artist, *Solomon*.

He begins with an inquest after her, *Who can find a virtuous Woman?* implying, she's a rare creature, and hardly found, butto encourage your search, he assures you, she's worth looking for, her value being inestimable, for her price is far above *Pearls and Rubies*, and all *precious Stones*. And then descends to draw her *Pourtraicture* and *Beauty*, with comely and due proportions, with bright and orient colours, and sets her in the most advantageous Light, in eighteen Verses. And finally crowns her with this *Wreath of Laurels*, with this *golden Coronet*, with this *Diadem of costly Jewels*, which make my present Text.

Many daughters have done virtuously, but thou excellest them all.

Favour

The Virtuous Woman.

7

*Favour is deceitful, and beauty is vain,
but the woman which feareth the Lord,
she shall be praised.*

*Give her of the fruit of her hands :
let her own works praise her in the
gates.*

The words are a Royal Garland, set on the Temples of the Virtuous Woman, by the hands of Solomon and God. I may not give the scent of every single Flower, the sense of every several word. Such solemn trifling would look like fulsom Pedantry, and ill become the mournful gravity of this occasion.

The mixed and compound fragrancy resulting from the whole, wreathed and bound up together, is this, *That solid and true praise is only and superlatively due to the sincerely, godly, and gracious woman, who may claim it by the fruits her virtue hath been pregnant with : or goodness in good earnest, substantial Religion which hath fruitful hands, deserves, and shall obtain, an honourable testimony both of God and Men.*

But as too minute a niceness is unmanly, and upbraids the Auditory, so too general a procedure is confused

fed and cloudy, acts the Dictator, and arbitrarily imposeth both on Text and Hearers, rather than deduceth fairly, and convinceth clearly. I shall therefore use that method which is free from both extremes, taking for granted what is obvious, and rendring so, by additional Light, the rest which needs it.

I may call this Text the Porch to the Temple of Honour, and it hath two Doors, one to shut out the bold Intruders, and false Pretenders: the other to admit the true and rightful claimers. Plainly it shews;

1. *Negatively*, who doth not deserve.

2. *Positively*, who doth deserve true praise,

1. *Negatively*, no Woman deserves true praise,

1. For *Favour*.

2. For *Beauty*.

2. *Positively*, every Woman deserves true praise,

1. *Who seareth the Lord*.

2. *Who is fruitful in good works*.

First, *per remotionem*, negatively because the Gates of this Temple are thronged with Worshippers

and Praise hath many Candidates and
 Votaries, and many run for this
 prize, but only one obtains it. I
 shall briefly shew how Solomon thrusts
 back, and shuts the Door against,
 non-suits the Plea of most Pretend-
 ers, under two instances, of *Favour*
 and *Beauty*, and by parity of reason
 shocks the bold confidence of all o-
 thers, who can shew no better Char-
 ter for their claim: as if he had
 said, whatsoever is *false* and *vain*
 can produce nothing that is *true* and
lasting: but *Favour* is *false*, *deceitful*,
a lye. And *Beauty* is a *vanishing*, a
fading *fleeing* thing; therefore all
 the praise you affect, or can obtain
 by these, is like the seed from
 whence it springs: *false* and *deceiv-*
ing, *perishing* and *vain*, and she who
 sows such *wind*, may expect nothing
 but a crop of *Whirlwind*, a blasting
 and a cold return.

Prov. 8. 7.
 Vide Cora.
 a Lapide
 in locum.

By *Favour* is meant a comely pre-
 sence, a graceful deportment, a
 winning carriage, decent gesture,
 handsome motions, a ready wit, and
 good expression, and a decorous con-
 versation, made up of all these and
 such like Ingredients, which is most
 taking,

taking, and renders Women desirable and acceptable, and procures Favour in the Eyes and Hearts of Men.

Pulchritudo est Gypsum sepulchro inditum, id est phlegma sanguine commixtum pulchre per pellem pellucens S: Chryf-

By Beauty he understands a goodly proportion of members, a just Symmetry, and due situation of parts with the fit mixture of the Rose and Lilly, the best Varnish of a clear well coloured skin, and whatever else composes an harmonious Air. Or, if you please, Beauty, whether natural or artificial, whether the mixture of Blood and Flegm shining through a good skin, as S. Chrysostom defines it, or Ceruss and Vermilion daubed on, to hide a bad one; whether a Gift wherewith God hath blessed them, or a Theft for which God will blast them; whether the Benefit of the Author of Nature, or the Artifice of him who delights to disguise and destroy his Workmanship.

Both these are vain and inconsistent, false and deceitful, adventitious, or external, the best no effect of our choice, as every thing must be which is praise-worthy.

The worst proceeding from a corrupt

apt and sinful will, therefore blame-worthy, and reproachable, not excusable, much less commendable. Not *igne-proof*, nor *tenable* against the first assaults of age or sickness, nor are be looked upon by Wind or Sun.

Temporis & morbi ludibrium.

G. Naz. Can. I. 64

And not only *empty*, *vain*, and destitute of good, but *fallacious* and *deceiving*, and full of evils, snares and bands, and nets, and great temptations. First, to the Women themselves, who have them, or who make them; too often rendering them proud, disdainful, wanton, lascivious, despisers of others, wasters of their time, Idolizers of their own reflections in a Glass, and careless, or afraid to behold the image of their impure Souls in the Crystal of God's Law, and more afraid of being sick, or dying, than of a thousand Sins or Hells.

Fastus inest pulchris, sequiturque superbia formam.

Secondly, *deceiving* and *destroying* silly Men, through whose Livers, the seats of Lust, those mortal Darts strike, which an invisible Bow shoots from their wanton Glances, and bewitching Smiles and Arts.

** Prov. 7 23.*

And by parity of reason, the
B like

like may be said of all the other
 perishing, empty, lying vanities
 honours, riches, strength, the
 wisdom of the flesh, and learning
 meerly humane, which are but ad-
 ventitious Goods at best, and sel-
 dom make Men better, often worse.
*What shall I say, shall I praise you for
 these? I praise you not: nor will God
 ever praise you, or reward you for
 them.*

Nay, I must rather drive such
 false Hucsters for true praise, out
 of the Temple of lasting Honour
 with such a Scourge as the Prophet
 Jeremiah long since prepared for
 that purpose; *Let not the wise man
 glory in his wisdom: nor the witty
 woman in her wit. Let not the strong man
 glory in his strength: nor the fair
 woman glory in her Beauty. Let
 not the rich man glory in his riches:
 nor the fine woman glory in her
 dress. Let not the honourable
 Man glory in his Honour, nor the
 courted Mistress in her favour.
 Let not the learned Man glory in
 his being Natures Secretary; nor
 the wanton woman in being skilful
 in the depths of Satan. But*

him and her that would glory, and not be ashamed, or glory in their shame, glory in this that they know the Lord, and love and fear him in sincerity and truth. Which brings me to the positive part, and is the foundation which Solomon lays, whereon to build a Pyramid of lasting Fame.

Not the graceful, but the gracious woman, not she who glories in her face, but she who like the King's Daughter is all glorious within, even the woman that feareth the Lord she shall be praised.

In which positive part we have the good womans Character, and Crown.

1. Her Character, which hath two parts, for the new creature all consists of Soul and Body, an inside, and an outside.

1. She fears the Lord, there's the soul of her Virtue, the root of the matter within ground, Grace in the Heart.

2. She hath fruitful hands, there's the Body of her Virtue, the good Tree above ground works in her life.

*Pulchritudinem ex-
stima animi
ornatum;
non in cor-
poris for-
ma, sed in
moribus
pulchritudo
sita est.*

*Corn. a La-
pide ex
Chrys.*

The Virtuons Woman.

2. Her Crown, Praise and Renown.
Which is.

1. Promised to her : *She shall be praised.*

2. Commanded for her : *Give her of the fruit of her hands, let her own works praise her in the gates.*

3. Performed concerning her : *Thou excellest them all.*

As briefly as may be concerning these Particulars : and first let us view both Pages on which her Character is written.

1. A woman that *feareth the Lord*, that is, who is sincerely religious, good in good earnest. Nothing is more frequent or obvious in Scripture than such *Synechdoches*, as put one eminent Grace for all the Chain of Graces. So sometimes the *Love* of God, sometimes *Trust* in God, and most commonly the *Fear* of God is put for being truly religious, or is made the Periphrasis of a godly Man. As in that signal promise of the New Covenant, *Jer. 32. 38, 39, 40. They shall be my people, and I will be their God, and I will give them one heart, and one way, that they may fear me for ever, for the*

good

The Virtuous Woman.

15.

good of them, and their Children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, and I will put my fear in their hearts, that they shall not depart from me.

Job. 1. 1. There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, one that feared God, and eschewed evil: so vers. 8. Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil, vers. 9. Doth Job fear God, for nought? Eccl. 12, 13. Fear God, and keep his Commandments, that is the whole of Man: Psal.

15. 4. He honoureth them that fear the Lord; where the godly Man is under this Denomination of one that feareth the Lord, opposed to the wicked, called there a vile person. 'Tis also an infallible sign of the presence of all other Graces, in the exercise of which true Godliness consists; for as the Law is copulative, so are the Graces by which we obey it, and as where the Soul is, discovering it self by

one vital act, all its faculties and powers are; so where the Spirit of God is working one Grace in truth, the Spirit of all Grace is, for the Spirit can no more be without its Graces, than the Soul without its Faculties: yea, the Fear of God contains all Graces in it, therefore when *Abraham* offered up his Son *Isaac*, which was a mighty act of Faith and Love: God saith, *Now I know thou fearest me*, Gen. 22. 12. And as 'tis so frequent, it would be endles to cite all, so 'tis so obvious, 'tis needless to cite more.

2. The other Page hath this Inscription, *Fruitful hands*: the good Woman is like *Dorcas full of good works*.

1. *Hands*, two Hands to hold the two Tables of the Law, as *Deut. 9. 15*, *Moses* came down from the Mount with the two Tables in his two hands, in each hand one, neither empty nor idle.

The first in the *Right Hand*, there's Religion towards God. The second Table in the *Left Hand*, there's Righteousness and Charity towards Men.

2. These

2. These Hands bear *Fruit*, good works spring, and grow naturally, freely, seasonably, easily, maturely as *fruits* from a prolifique Tree, planted in a good soil, and by the Waters side, as the godly Man is described in the first Psalm: called *Fruits* of righteousness, *Fruits* of the Spirit, *Gal. 5.* where *S. Paul* hath a signal *Antithesis* betwixt *Graces* and *Vices*, calling the first *Fruits*, the other *Works*; the *Works* of the Flesh: *vers. 19.* There's servile drudgery in them: *Fruits* of the Spirit: *vers. 22.* There's a spiritual easiness in the production of them by the new Nature.

3. They are *Fruits*, in the plural, for variety of kinds, for number in every kind. First, various acts of Devotion, *Prayers, Prayſes, Reading, Hearing, Meditation, Conſeſſence, Preparing, Communicating*, and all these reiterated, the Morning and the Evening Sacrifice, the weekly Sabbath, solemn Faſts and Feſtivals, ſecret, private, publick Devotions, Morning, Evening, and at Noon day: yea, at Midnight, *Pſal. 119.* ſeven times a day; yea, in a ſober ſenſe,

sense, all the day long, nay, all day, and all night too, as it is testified of *Anna*, Luk. 2. 37. That she departed not from the Temple, but served God with fasting and prayers night and day. Pray without ceasing, continuing instant in prayer, giving thanks continually, and in all things.

1 Thes. 5.
Rom. 12.
12.

And the *Left Hand*, though it grow on another *Arm*, draws *Sap* and *Virtue* from the same *Tree* and *Root*, to make it fruitful in variety and multitude of acts of *Justice* and *Charity*.

1. Of *Justice*, thinking, speaking no evil of any Man, but dealing honestly with all Men, Superiors, Equals, Inferiours, in all natural, moral, civil Actions, in all concernments of *Body*, *Goods* and *Name*, wronging no Man, defrauding no Man, but doing to others as they would others should do to them; and observing this rule constantly, and in all occasions and occurrences, and so doing *Righteous* at all times.

Matth. 25.

2. In *Charity*, relieving the distressed, feeding the hungry, cloathing the naked, visiting the afflicted by sickness, prison, or any other

other pressures, instructing the ignorant, comforting the feeble-minded, and supporting them who are cast down under any temptation, and this not once or twice, or to one or two, but sowing this seed in the *Morning*, and not withholding in the *Evening*, giving this portion to seven, and also to eight, casting Bread upon the waters, yea, scattering by all waters. This briefly of the good Womans Character.

Eccl. 18.6.

2.

2, Her Crown, Praise : Praise is the shadow which attends the Body of Virtue. The *Eccbo* which resounds an honorary Testimony.

1. From the *Consciences* of all Men, even those who will not practise it themselves, cannot but approve it and applaud it in them that do ; if there be any virtue, if there be any praise, the *Apostle* of the *Gentiles*, nay, the *Consciences* of the very *Gentiles*, hath annexed them so close together, they cannot be parted : for as no vicious and guilty person can be absolved, though he were to be his own judge : so no virtuous person can be condemned, though to be judged by his Enemies.

*Se Judice
nemo nocens
absolvitur.*

Rom. 2.

That

That Law written in the heart cannot but approve the Transcript, and Counter-part, and Copy of it self where ere it meets it.

2. From the *Mouths* of all good Men, and those especially who have found and felt its beneficial influence.

Beloved, thou dost faithfully what-ever thou dost to the Brethren, and to

3-Job. 5. 6. *Strangers, which have born witness of thy Charity before the Church:*

S. Paul even boasted of the forward zeal of them of *Achaia*, and God was glorified for their liberal distribu-

2 Cor. 9. 12, 13: tion to all Men. And of the Churches of *Macedonia* he bears record;

2 Cor. 8. 3. *That to their power, yea, and beyond their power they were willing of themselves.*

Job 31. 20. *The Layns of the poor blessed Job who were warmed by the fleeca of his Sheep: Her children rise up and call her blessed, for the care of their tender and pious education, and her husband for her chaste conversation and faithful industry, of which he is not only a witness, but reaps the benefit of it, and for those he praiseth her.*

3. From the whole Chorus of the

the Heavenly *Hierarchy*, the Angels Joy in Heaven, is the most laudative acclamation to her Virtues.

4. From God and Christ, whose *Engage, Well done, good and faithful servants*, whose *Come ye blessed of my Father*, whose testimony, *I was hungry and ye fed me; naked, and ye clothed me;* is the highest praise imaginable, or possible. Math. 25

Now this praise is first promised, *She shall be praised*: God leaves us not without encouragements to make us good. Promises, and Threats, Rewards and punishments, are the great instruments of Government; both with God and Men; and all Rewards include Praise, and are the silent, yet the loudest commendations.

A Crown of Righteousness, and 2 Tim. 4. 7
Life, is provided, and fore-promi-
sed, to them that fight the good
Fight, that keep the Faith, that
are faithful unto death. Great and
precious promises, that God will re- 2 Cor. 6. 9
ceive us; be our Father and our God,
to provoke us to cleanse our selves
from all filthiness of flesh and spirit,
and perfect holiness in the fear of God.

Am.

1 Pet.

An Inheritance incorruptible, undefiled, and that fadeth not away, reserved in Heaven: Rivers of pleasure, fulness of joy, an eternal Kingdom, and everlasting life. And in the

Rom. 2. 28.

Letter, the highest praise, for he that is circumcised in heart and spirit, that is a Christian within, his praise shall be of God, and he is approved indeed whom God commendeth, and we have God's word for it, that the righteous shall be in everlasting remembrance.

2. 'Tis commanded and given in charge concerning her to others. Give her of the fruit of her hands; let her works praise her in the Gates. Let them be spoken of and mentioned to her honour in the Assemblies of the great men, and in the concourse of the people, which use to be most frequent in the Gates; God gives not only leave, but charge; and 'tis not only an allowable courtesy, but a just debt and tribute due to virtuous persons, to declare and celebrate their famous Acts. 'Tis an Apostolical precept to the Philippians concerning Epaphroditus, who for the work of Christ was near

near unto death; hold him, and not him only, but such as he, in reputation. Yea, our Lord himself concerning Mary, who anointed him, and wrought a good work upon him: *Pradicendo praecepit. Verily,* *Phil. 2. 29.* *Mat. 26. 13.* I say unto you, wheresoeuer this Gospel shall be preached in the whole world, there shall also this that this woman hath done be told, for a memorial of her. And God will have the Virtues and Victories of his Saints recorded, to provoke our imitation of them, and encourage our weakness to war against vice, saith S. Gregory. 3. It's performed concerning her, thou excellest them all; we should labour to excel in Duty, Seek that thou may excels. *1 Cor. 14. 12.* What do you more than others? See that ye abound more and more, so, run, out run others, that ye may obtain; and praise shall be proportionable: Thou excellest them all. We find such Encomiums frequent in Scripture. Thus of Hezekiah, 2 Kings: 18. 5. He trusted in the Lord God of Israel, so that after him was none like him of all the Kings of Israel, nor any that was before

fore him, that is, for strength of Faith. So of Josiah, 2 King. 23. 25. And like unto him there was no King before him, that turned to the Lord with all his heart, and with all his soul and with all his might, according to the Law of Moses, neither after him arose any like him. So God's testimony of Job, Job 1. 8. is, That there was not a Man like him in all the earth. So S. Paul testifies of Timothy, Phil. 2. 20. I have no man like minded, who will naturally care for your estate.

Thus I have lightly shaken the principal Branches of this goodly Tree: and the ripe and pleasant Fruit which is fallen from them all, I shall pick up and serve in one dish. To be sincerely religious, to be a virtuous, gracious, godly woman is the highest accomplishment, and deserves the greatest praise: nay, 'tis the most honourable testimony can be given to any, to say of her in truth, she was godly, and feared the Lord.

There seems to be a great agreement and likeness betwixt the hundred and fourty fourth Psalm, in point of happiness, and this Chapter in matter

matter of Duty; and Praise resulting from it. And therefore the transcribing those words, may give much light and illustration to what lies before us. David therefore to shew, *populum quæ faciunt beatiorem*, What will make a people happy, proceeds thus, v. 12. That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace. Vers. 13. That our garners may be full, affording all manner of store, that our Sheep may bring forth thousands and ten thousands in our Streets. Vers. 14. That our oxen may be strong to labour, that there be no breaking in, nor going out, that there be no complaining in our Streets. Vers. 15. Happy is that people that is in such a case. Every one will be ready to acknowledge and admire the happiness of such a people. But saith David, I'll tell you who are infinitely and more truly happy, yea, who are only so indeed; yea, happy is that people whose God is the Lord. So Solomon in this Chapter, to describe the Woman who deserveth praise, she that is so good a wife, that

that the heart of her Husband doth
safely trust in her, that will do him
good, and not evil all the days of his
life, that is a Crown to him, and
renders him honourable in the gates.
She that is so good a Housewife, that
she worketh willingly with her hands,
stays at home, riseth early, is industri-
ous, planteth, purchaseth, increaseth
her estate, she that is so good a Mo-
ther, as to educate her children well,
and so good a Mistress as to provide
most carefully for all her servants,
that that they are so far from wan-
ting cloaths, that their Liveries are
Scarlet. She that is so good a Neigh-
bour that she treats the rich, and
relieves the poor and needy, and ob-
liges all by the law of kindness in
her tongue, sweetning all by kind-
est words, and kinder looks. This
Woman certainly deserves to be
admired, yea, is almost adored as
a terrestrial Goddess. But after all
this, saith Solomon, yet shew I you
a more excellent way to obtain true
and lasting praise; the godly Wo-
man, the Woman that feareth the
Lord, she, she deserves to be prai-
sed above all others.

*Super omni-
a vultus ac-
cessere boni.*

Most Men and Women affect to be praised, but 'tis for the most part for vain and deceitful things, which deserve no praise at all; and if they attain any, 'tis a poor and empty praise which may sound and make a noise in the world, amongst the foolish Herd, but signifies little with wise men, and nothing at all with God, who designs *Glory* and *Honour* for none but those who seek it by *patient continuance in well doing, and working good*, Rom. 2. 7, 10. But to *fear the Lord*, that is, to be godly, this deserves praise indeed. A truth so evident, and clear by its own light, 'tis hard to add any thing to it for proof or illustration, to make it clearer, nature hath printed it in our hearts, and the *new nature* in a second and fairer edition, as a common principle. And first notions are indemonstrable.

To praise is to bear witness, or give an honourable testimony, of a Man or Womans having such a *Virtue, Grace, Perfection, Excellency* in them, and the very acknowledging and testifying that they

they have them, is a praising of them highly, as *Acts 11. 24.* *Barnabas* is abundantly praised, in that testimony that he was a good man, full of the holy Ghost, and of faith, without adding other encomiastick Words. So when God himself vouchsafes to write *Job's* Panegyrick, *Job 1. 1.* he calls him his servant, a perfect and an upright man, one that feared God, and escheweth evil. *Acts 13. 22.* And *S. Paul* expressly saith, that God gave testimony to *David*, when he said of him, *I have found David a man after mine own heart, who shall fulfil all my will.* For as we say for reproach, call a man ungrateful, and you can say no worse, you have stigmatized him with the foulest brand. So for Praise, call a Woman Godly, you need say no more, there's praise enough in that. So that if you confine me strictly, I must stick in the Center, and draw no lines from it, but all will return upon it self, and be the *Epha* never so full, it will settle upon its own Base: I may say *alind*, but not *amplius*, none can be commended higher, than to have this Character impressed, they fear the Lord.

Again, if I should compare the fear of the Lord with other things to give it its due preference, or let my self loose into an enumeration of its causes, properties, effects, signs, consequents, advantages, and unseasonably common-place upon it, I should lanch into an Ocean, in which I should lose my self and your patience, and despair to kenn a shore in more than an hours sailing: I shall therefore confine my self, or rather willingly submit to be confined by the straits of time, to very narrow measures, which shall be these two:

1. To point in general at the objects of *Praise*, and shew what interest *Religion* or the *Fear of God* hath in them.

2. To shew what usually acquies praise to men, in reference to *God*, their *Neighbours* and *Themselves*, and declare how being sincerely religious, will intitle us to it on those accounts,

1. As to the Objects of true praise.

The first and grand object of praise is *God*, and the *divine perfections*,

ctions, which is so evident through all the Scriptures, and to the light of Reason, that I'll not waste time to prove it; and consequently, what is next to them, and likeliest to them is the *next* and *first* in the order of the *secondary objects* of Praise. Now that is the Image of God reflected and imprinted on the Soul of Man; and this Religion and the Fear of God produceth: *Eph. 4. 24. The new man is created after God's Image in righteousness and true holiness: And Coloss. 3. 10. The new man is renewed in knowledge after the image of him that created him.*

And they that sincerely embrace the great and precious promises of the Gospel, are thereby made partakers of the divine nature: *A Godlike temper and disposition.* For Godliness is Godlikeness. Therefore enjoined in such language, *Be ye holy, for I am holy: Or, as I am holy saith the Lord: 1 Pet. 1. 16. and Luke 6. 36. Be ye merciful as your heavenly father is merciful; and be ye perfect as your heavenly father is perfect; Matth. 5. 48.* They therefore that approach so near the most
praise

praise-worthy object, deserve great
praise.

2. The object of *Praise* is some
excellent good, it must be good, or it
deserves reproach; but it must be
also excellent, or no notice is taken
of it. Now the fear of God is ex-
cellent, Psal. 19. The Saints are
the excellent of the earth; Psal. 16.

3. The righteous is more excellent than
his Neighbour, Prov. 12. 26. Wis-
dom excelleth folly, as light excelleth
darkness, Eccles. 2. 13. And the
things of God's Law, wherein good
men exercise themselves, are said to be
more excellent, Rom. 2. 18. The god-
ly therefore are to be praised, for
they are excellent.

3. It must be a chosen good, for
it would be no praise for any Man
(if that were possible) to be good
without, or against his will. If I
do this thing willingly I have a reward:
Cor. 9. 17. Now this good wo-
man chuseth. Mary hath chosen the
good part: Luke 10. 42. (And so
did our honourable Mary, if ever
any) and it is implied in the re-
proach cast upon Sinners: Prov. 1.

9. That they did not chuse the fear
of

of the Lord : that the Saints do chuse
it: *Psal. 119. 30.* I have chosen the way
of truth, thy judgments have I laid be-
fore me : and *vers. 137.* I have cho-
sen thy precepts. *Ma. 56. 4.* The En-
gels which chuse the things which
please me. And it's the high com-
mendation of Moses, *Heb. 11. 25, 26.*
That he chose to suffer affliction with
the people of God, rather than to en-
joy the pleasure of sin for a season, and
esteemed the reproach of Christ, greater
riches than the treasures of Ægypt.

4. It must be some permanent
and abiding good, not fading, nor
like the morning cloud and early dew.
Psal. 19. 9. now the fear of the Lord endureth for-
ever : and where it is in truth it will
both continue and grow. The righte-
ous is an everlasting foundation.
Prov. 10. 25. The good part they chuse
shall not be taken away.

They repent not of their repen-
tance, and Christ hath prayed that
their faith fail not.

They go from strength to strength
they appear before God perfect in Zin-
and bring forth more fruit in their age.

Prov. 4. 18. The path way of the just is as the
shining light : which shineth more and more
the perfect day.

2. I shall consider the object of praise more specially, and what men are esteemed to merit praise for, with respect to *God*, their *Neighbours* and *themselves*. 1

1. Men are *praised* for their well performing of their duty to *God*, as *good servants*.

2. For their *Beneficence* to men in all relations, as useful, just, kind, charitable amongst and towards all men.

3. For their *wisdom* to themselves, as being prudent, discreet, and wise in their own concerns.

Now *Religion*, the *Fear of the Lord*, productive of all these in an eminent degree; and therefore are they greatly to be praised in whom this is.

1. This *fear* will make *good servants to God*. This is a principal part of a servants duty: *Mal. 1. 6.*

I be a Master where is my fear?

Now this fear is the root of Universal obedience: he that fears God will not, dare not offend him: *Fear God and keep his Commandments, that is the whole duty of man: Eccles. 12.*

2. Only *fear the Lord, and serve him;*

Dent. 10.

12.

him; if you fear him, you will not fail to serve him. What doth the Lord require of thee, but to fear him and to serve the Lord thy God with thy heart and soul: serve the Lord with fear, Psal. 2. Let us have grace whereby we may serve God acceptably with reverence and godly fear: Heb. 12.28. Yea, the fear of God will help to cleanse from all filthiness both of flesh and spirit, and to perfect holiness: 2 Cor. 7.1. So that it be praise-worthy to be a dutiful child and obedient servant to God, certainly nothing deserves it better; the woman that feareth the Lord hath a just claim to Praise because she is such.

2. The fear of the Lord will make fruitful in all good offices to Neighbour, humble and obedient to Superiours, careful of, and tender to Inferiours, just and kind to the poor and munificent and liberal to the needy that are in want. This good woman in the Text, who feareth the Lord in her heart, had fruitful heart and works of her own to praise her at the gates.

'Tis the excellency of Religion

to make good in all relations. Good
Magistrates, 'tis the first qualificati-
on of Jethro's Justice: Able men
that fear God: Exod. 18. 21.

So Nehemiah of himself, Neh. 5.
5. The former Governours which
were before me, had been chargeable to
the people, and had taken of them
bread, and wine, and forty sheekles of
silver, yea, even their servants had
rule over the people, but so did not I
because of the fear of God, and good
Subjects: Fear thou the Lord, and
the King; Prov. 24. 21. Fear God,
and honour the King: 1 Pet. 2. 17.
One will enforce the other, and will
make subject for conscience sake:
Rom. 13. 5.

It will make loving and good Hus-
bands, and it will make good and o-
bedient Wives, like Sarah; for holy
women who trust in God are in subjec-
tion to their own husbands: 1 Pet. 3,
And this made this Virtuous Wo-
man so excellent a Wife. It will
make good Family-Governours,
who will walk in their house with a per-
fect heart, and will neither provoke
their Children, nor deny what's e-
qual to their servants, whilst they

C

remem-

remember themselves have a *Father*, and a *Master* in heaven: Col. 4. 1. It will make dutiful children, and faithful servants. *Servants* obey in all things your *Masters* according to the flesh, not with eye service, as men please, but in singleness of heart, fearing God: Col. 3. 22. In a word, it will make honest and righteous in our whole conversation: S. Peter puts together Acts 10. 35. *Fearing God, and working righteousness.*

It renders also charitable and bountiful to them in need; this good Woman, vers. 20. *Stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy. The good man is ever merciful, and lendeth; yea, liberal and giveth.*

Cornelius is described, Acts 10. 1. *A devout man that feared God, and gave much alms to the people; and S. James* tells us, that true Religion and undefiled is to visit the fatherless, and widows in their affliction, that is to relieve them.

So that if to be good in all relations, and to be a Benefactor and common good to mankind, deserve praise, the fear of God deserves it, which

which makes men such.

Thirdly and lastly, the fear of the Lord will make a man wise for himself, to do himself good: And men will praise thee when thou doest well to thy self; Psal. 49. 18. And nothing is more praise-worthy in man's account, than to be wise, nor in the account of God, than to be wise to salvation. Now the fear of the Lord not only makes wise, but is wisdom it self.

The fear of the Lord, that is wisdom, and to depart from evil is understanding: Job 28. 28.

Wisdom and Godliness are synonymous words in the Holy Ghost's language, the wise man is the good man, (*wise virgins*, Matth. 25.) and the wicked man the fool. The fear of the Lord is the beginning of wisdom; the head, the chief of wisdom; and good understanding have all they that keep his commandments. The praise of every one of them who do so endureth for ever: Psal. 111. ult.

I am loth, notwithstanding the straits of time, to dismiss this great truth without some short improvement, let me therefore take advantage

tage from the desire of fame and praise, which nature hath planted in us all.

1. To reprove the blindnes and folly of Men who will not see, or seeing, not pursue the only true and safe, and sure method of attaining it, by labouring to be *soundly and sincerely godly*, but build upon the sand, that hollow, sinking ground, which will not bear this triumphal Arch, this Royal Pillar; their natural, fortuitous, acquired accomplishments, their *strength, beauty, riches, honour, fleshly wisdom*, all which are perishing and vain, false and deceiving, and will crown them at last but with fading flowers, and withering garlands, with the praise of foolish men, like themselves, never with that praise which comes from God: for *the Lord taketh no pleasure in the legs of a man, nor in the face of a woman*: in the strength of the one, nor in the beauty of the other; but the Lord taketh pleasure in them that *fear him, and hope in his mercy*. I beseech you therefore, and adjure you by all the obligations of *duty to God, and wisdom*

Psal. 147.
20.

for

for your selves, devote your selves to the *fear of God* entirely. Resolve to be *good in very good earnest*; to be Christians indeed; and Christians within, *circumcised in heart and spirit, that your praise may be of God,* and not of men: and found in the faith, that it may be found to praise, and honour, and glory, at the appearance of *Jesus Christ*.

Rom. 8. 2. 2.

1 Pet. 1. 7.

And to encourage you, lift up your eyes, bestow one steddy, wishful glance upon the goodly fruit, with which this tree of life is laden, of which, whoever eats shall never die, but live for ever.

1. All your sins shall be pardoned, you shall have peace with God, with conscience; and with all the creatures; acceptance of your persons, and of all your services.

2. You shall be freed from the power, the filth, and the deousfulness of sin, the vassalage of Satan, the sting of death, and from the pit, and fear of Hell.

3. Your Souls shall be repaired to their original perfections and excellencies in the Image of God, and

participation of the Divine Life.

4. You shall be *ingrafted* into Christ, adopted into the Family of God, made *temples of the Holy Ghost*, with all the Blessings which are consequent on these.

5. You shall be *heirs of all the promises*; yea, *inherit all things*: have all your wants supplied, all just desires satisfied, all conditions sanctified, all providences blessed, and all promote your everlasting good.

Lastly, you shall be crowned with the unwithering *Lanterns* of true, and of eternal praises, by Men, by Angels, and by Christ and God; and when you *die in nature*, begin to *live in glory*; go to God and see his face, and be forever with him, in whose presence is *fullness of joy*, and at whose right hand are pleasures for ever more.

And for further quickening and strengthening you against the difficulties which may seem to meet you, and to obstruct you in this excellent way. Let me set before you the examples of the Saints of God, who, though men of like passions with your selves, inwardly clogged

clogged with the same corrupt and sinful nature, outwardly beset with the like or same temptations, cast off the weight which hung upon them, broke through the difficulties which did encompass them, and ran the race which was set before them, and through faith and patience obtained, and now inherit the promises, and that sure reward, that Diadem of Joy, and Praise, which God hath provided, and Christ hath purchased for, and promised to them that *love and fear him, and wait for his appearance.* Reflect on all the Worthies of the Old Testament, and New, the holy Patriarchs, Prophets and Apostles, the noble Army of Martyrs, all the primitive Christians, whose names are recorded in the Church's Story, all the devout men and women of succeeding ages; and follow that *Cloud of Witnesses*, as *Israel* followed that *Pillar of Cloud and Fire*, through the wilderness till they arriv'd at *Canaan*

And that you may not doubt, or fear that *God's Arm is shortened*, or *his hand is grown weak* his Bowels

C 4

straitned,

straitned, or the aid of his Grace
less powerful, sufficient, yea, exuberant than they were of old.

Let me set before you an illustrious, an Heroick, a recent instance, fresh in your memories, known to you all, a President, as much beyond exception, as example, which may silence all your cavils of difficulty, and much more of impossibility.

I mean the thrice honourable, and truly noble, the most excellent and incomparable Lady, the sacred Shrine of whose venerable Herse we are now drenching with the just tribute of our floods of tears, and strewing with the sweetest Flowers, of Applause and Admiration, though they as much too few, as these too pale and faint, for such an offering.

She was a Woman, of the feeble Sex, a sinful daughter of first sinning Eve, a rich woman, and how hardly can such be saved? That had as much business to divert her, and as much plenty to entertain her, as much beauty to tempt her, and as much Favour to intangle her, as any of you, and lived in the same
atheistical,

atheistical, degenerate age with your selves, wherein sincere and serious Religion is made the greatest Ridicule, esteemed the most unmodish and unfashionable thing.

And yet in the midst of all these disadvantages, I may without Hyperbole invite you, as the Cryar us'd to call Spectators to the secular Plays: Come see those Shews, *Quo nemo mortalium vidit, vel visurus est*; Come see, come hear such an example of Heroick Virtue, of Generous Piety, of sincere, humble, unaffected serious, fruitful Religion, as in all respects this age hath not produced, as hath had rare, if any Presidents to follow, and I fear will be followed by few, or none, but with long distant intervals.

An hundred Mouths and a thousand Tongues, though they all flowed with Nectar, would be too few to praise her. O for a Chrysostom's Mouth, for an Angel's Tongue to describe this terrestrial Seraphim; or a ray of light condens'd into a pencil, and made tactile to give you this glorious child of light in vive Effigie.

*Si mihi sint
centum lin-
gue, sint
oraque cen-
tum.*

But

But what great Masters can present in miniature? what skilful hand epitomize so great a soul, and draw her in little (on so few remaining Sands) who had nothing little, nothing mean, but a little esteem of her own perfections, and being mean in her own eyes.

For she was truly excellent, and great in all respects: great in the honour of her Birth, being born a Lady, and a *Virtuosa* both, Seventh Daughter of that eminently Honourable Richard, the first Earl of Cork, who being born a private Gentleman, and younger Brother of a younger Brother, to no other Heritage than is expressed in the Device and Motto, which his humble Gratitude inscribed on all the Palaces he built.

God's Providence, mine Inheritance.

By that Providence, and his diligent and wise Industry, raised such an Honour and Estate, and left such a Family as never any Subject of these three Kingdoms did, and with so unspotted a Reputation and integrity

integrity, that the most *invidious* *servant* could find no blot, though it winnowed all the methods of his Rising most severely, which our good Lady hath often told me with great content and satisfaction.

This Noble Lord by his prudent and pious Consort, no less an Ornament and Honour to their Descendants than himself, was blessed with five Sons, of which he lived to see four Lords, and Peers of the Kingdom of *Ireland*.

And a fifth, more than these Titles speak, a Sovereign and Peer, less, in a larger Province, that of universal nature, subdued, and made obsequious to his inquisitive mind.

And eight Daughters.

And that you may remark how all things were extraordinary in this great Personage: it will, I hope, be neither unpleasant, nor impertinent, to add a short Story, I had from our Lady's own mouth.

Master *Boyl* after Earl of *Cork* (who was then a Widdower) came one morning to wait upon Sir *Jeffrey Fenton*, at that time a great Officer of State in the Kingdom of *Ireland*;

Ireland; who being ingaged in business, and not knowing who it was who desired to speak with him, a while delayed him access, which time he spent pleasantly with his young Daughter in her Nurses Arms. But when Sir *Jeoffry* came, and saw whom he had made stay somewhat long, he civilly excused it. But Master *Boyl* replied, he had been very well entertained, and spent his time much to his satisfaction, in courting his Daughter, if he might obtain the Honour to be accepted for his Son-in-law. At which Sir *Jeoffry* smiling, (to hear one who had been formerly married, move for a Wife carried in Arms, and under two years old) asked him, if he would stay for her: to which he frankly answered him he would, and Sir *Jeoffry* as generously promised him, he should then have his full consent. And they both kept their words honourably. And by this virtuous Lady he had thirteen Children, ten of which he lived to see honourably married, and died a Grandfather by the youngest of them.

Nor did she derive less honour from the collateral, than the descending Line, being Sister by Soul and Genius, as well as Blood to these great Personages, whose illustrious, unsporting, and resplendent Honour, and Virtue, and whose useful Learning, and accurate Pens, may atone and expiate, as well as shame, the scandalous Blemishes of a debauched, and the many impertinences of a scribbling Age.

1. Richard the truly Right Honourable, Loyal, Wise, and Virtuous Earl of Burlington and Cork, whose life is his fairest, and most laudable Character.

2. The Right Honourable Roger, Earl of Orery, that great Poet, great States-man, great Soldier, and great Every-thing, which merits the name of Great or Good.

3. Francis Lord Shannon : whose Pocket-Pistol, as he styles his Book, may make as wide Breaches in the Walls of the Capitol, as many Cannons.

4. And that Honourable, and well known name R. Boyl, Esquire, that profound Philosopher, accomplished

shed Humanist, and excellent Divine I had almost said *Lay Bishop*, as one hath stiled Sir *H. Savil*, whose Works alone may make a Library.

The *Female* Branches also (if it be lawful so to call them, whose *Virtues* were so *masculine*, Souls knowing no difference of Sex) by their *Honours* and *Graces* (by mutual reflections) gave, and received lustre, to, and from her.

The *Eldest* of which, the Lady *Alice*, was married to the Lord *Barnamore*.

The *Second*, the Lady *Sarah*, to the Lord *Digby* of *Ireland*.

The *Third*, the Lady *Letitia*, to the eldest Son of the Lord *Goring*, who died Earl of *Norwich*.

The *Fourth*, the Lady *Jean*, to the Earl of *Kildare*, not only *Primer* Earl of *Ireland*, but the *ancientest* House in *Christendom* of that degree, the present *Earl* being the six and twentieth, or the seven and twentieth of *Lineal* Descent. And, as I have heard, it was that great *Antiquary*, King *Charles* the First his observation, that the three *ancientest*

ancientest Families of Europe for Nobility, were the *Veres* in England, Earls of *Oxford*, and the *Fitz-Gerolds* in Ireland, Earls of *Kildare*: and *Momorancy* in France. 'Tis observable, that the present young Earl of *Kildare*, is a mixture of the Blood of *Fitz-Gerolds* and *Veres*.

The Fifth, the Lady *Katherine*, who was married to the Lord Viscount *Ranelagh*, and Mother to the present generous Earl of *Ranelagh*, of which Family I could have added an eminent Remark, I meet with in *Essex's* Worthies.

This Lady's Character is so signalized by her known Merit, among all Persons of Honour; that as I need not, so I dare not attempt beyond this one word, She was our Lady's Friend-Sister.

The Sixth, the Lady *Dorothy* *Leffins*.

The Seventh (the number of Perfection) which shut up and crown'd this noble Train, (for the Eighth, the Lady *Margaret* died unmarried) was our excellent Lady *Mary*, married to Charles Earl of *Warwick*: of whom,

whom, if I should use the Language of my Text; I should neither despair their pardon, nor fear the reproach of rudeness: *Many Daughters*, all his *Daughters did virtuously*; but thou——

She was *Great* by her Marriage into the Noble Neighbouring Family, which yet received accession to its Grandure, by the lustre of her Name and Virtues. But she needed neither borrowed Shades, nor reflexive Lights, to set her off, being *personally great* in all natural Endowments and Accomplishments of Soul, and Body, Wisdom, Beauty, Favour, Virtue.

Great by her *Tongue*; for never Woman used one better, speaking so *gracefully, promptly, discreetly, pertinently, boldly*, that I have oft admired the edifying words that proceeded from her Mouth.

Great by her *Pen*, as you may (*Ex pede Herculem*) discover by that little taste of it, the world hath been happy in, the hasty fruit of one or two interrupted hours after Supper, which she professed to me with a little regret, when she was surprised

prised with it's sliding into the world without her knowledge, or allowance, and wholly beside her expectation.

Great by being the *greatest Mistress*, and *Promotress*, not to say the *Foundress*, and *Inventress* of a new Science—*The Art of obliging*; in which she attain'd that Sovereign Perfection, that she reigned over all their hearts with whom she did converse.

Great in her nobleness of Living, and in her free and splendid Hospitality.

Great in the unparallel'd sincerity of constant, faithful, condescending Friendship; and for that Law of kindness which dwelt in her Lips and Heart.

Great in her dexterity of Management,

Great in her quickness to apprehend the difficulties of her Affairs, and where the *stresses* and *pinch* lay, to untie the Knot, and loose and ease them.

Great in the conquest of her self, and mastery of her passions, as I could give several pregnant instances,

ces, but especially in that of the death of her *dear* and *only* Son wherein her behaviour was so firm, serene, and calm, I confess cannot but judge it scarce imitable or attainable by any other.

Great in a thousand things besides, which the world admires such; but I can be, and here profess my self her faithful witness. I despised them all, and counted them but loss and dung in comparison of the fear of God, and the excellency of the knowledge of Christ Jesus our Lord.

The *Substance* of great *Voluminous* uses to be summarily contracted to *Contents* and *Titles*. All I have said is but an imperfect *Index*, this great *Folio* of *Voluminous* *Virtues*. You that knew her must have the *Book* before you, turn over the leaves of your own memories, and read with pleasure what those *hints* refer you to.

But I promised you to present her
as an *example of Solomon's Rule*,
us therefore bring her, and the
together, and never two were be-
ter met. If ever this Scripture was
fulfilled, 'tis this day fulfilled in your
cars.

O thou Great, Heroick, Noble, Bless'd Soul, (and blessed be that God, and Grace that made thee such) *Mary* daughters have done virtuously, but thou excellest them all. Though thou wantedst not Beauty, and didst exceed in Favour; thou didst neither prize them, nor catch at praises by them, but didst fear the Lord with thy heart, and esteemedst that thy praise and honour. Thy hands were fruitful, and thy lips too, and thy fruits were many, pleasant, useful, reasonable, ripe, sweet, and fragrant: both to God and Man.

Thou art now praising God, and we are praising thee: with the Sprigs of those *Lawrels* will we crown thee which thy own hands did plant; and thou didst water; that God may be raised in thee, and for thee, and others drawn by holy emulation to transcribe thy Copy.

I shall begin with that which always had the first place in her care, and heart, her Religion, and Piety, which in the language of my Text, is the fear of the Lord. And I may, as is said of *Hannah*, Neh. 7. 2. truly attest, that she feared the Lord above

above many; above most, not to
above all: that she feared the Lord
greatly, as is testified of Obadiah
1 Kings 18. 3. Or as David calls him-
self God's servant devoted to his fear
Psalm 119. 38. So might she be
truly.

I shall give you an account of,

1. Her Entrance, or Beginning.
2. Progress, or Growth.
3. Practice, and Exercise of Religion as to her self.
4. Of her Zeal, and holy Industry to promote it, and encourage in others.

First, as to her beginning to be
truly Religious, and to make it
her business in good earnest, though
she had good education, and had been
principled in the Grounds of Chri-
stianity in her youth: yet she would
confess she understood nothing
of the life and power of Religion
in her heart, had no spiritual sense
of it, till some years after she was mar-
ried. She hath told me also what
prejudice and strange apprehen-
sions, as to matters of Religion,
she came into the Family in which
she lived and died with so much

our, for she was almost frightened
with the disadvantageous account
given of it: but when she came
to see the regular performance of
wine Worship, and hear the use-
ful, edifying, preaching of the most
necessary, practical, and substantial
truths, and observe the order and
good Government, and received
encouragement from her Right Ho-
nourable Father-in-law, who had al-
ways an extraordinary value for
her, and affection to her: her pre-
judice wore off, and approbation follow-

Which minds me of a compa-
son, used by the Learned *P. Mar-*
tyr, which occasioned the Conversi-
on of the Pious *Galeacions Caracci-*
olo.

If a Man standing at a great di-
stance see a Company dancing, he
wonders at their antick Gestures,
and seemingly ridiculous motions,
and thinks them a company of mad
men: but if he approaches nearer,
and comes within the hearing of
the sweet and harmonious Musick,
which guides and measures out
those motions, and observes how
regularly one answers to the other,
he

he then admires them, approves their decency and order, and desires to dance with them. So if a man take up the reports the world gives of serious Christians, or sees them at a distance busily attending to the duties of their holy Calling and Profession, he thinks of them as *Festus* did of *Paul*: that they are *besides themselves, or mad*: but if he acquaint himself more thoroughly with them, and hears and understands the Word of God, which is as it were the Musick to which they dance, and takes notice how they measure all their motions by its melody, he sees such an agreeing and beautiful conformity betwixt them; he cannot but approve it, and joyn with them.

God made use of two more remarkable means of her *Conversion*, *Afflictions*, and *Retirement*, the kind of the first, and the occasion of the second need not here be named. Only the divine Wisdom and Grace is very admirable, for adapting suitable means to bring his purposes to pass: for these were in her circumstances, for she would since acknowledge that

er great difficulty and *remora*, was
er love of the pleasures and vani-
es of the world, which she nei-
er knew how to reconcile with
e strictness of Religion, nor yet
uld be content to part with for
at, whose sweets and better plea-
res, she was not then acquainted
th: God therefore gradually
eaned her, by rendring more infi-
d what had too much pleased her,
d by giving her vacancy and free-
om from distraction, to acquaint
er self more thoroughly with the
ings of God. By which she was
abled to set to her seal to that te-
mony which God gives to that
iritual Wisdom, *That all her ways*
are pleasantness, and all her paths are
peace: and to her Friends would
equently and freely do it, assuring
em That she had no cause to re-
ent the change she had found, of the
olid and satisfying pleasures she ob-
ined in Religion, for those un-
uiet, empty ones, she left in ways
f vanity: thereby encouraging
em to try, not doubting, but up-
n experience they would become
the same mind.

The Virtuous Woman.

Two more immediate helps which God blessed to her, were the preaching of the Word (which God had ordained for the salvation of them that believe: 1 Cor. 1. 21.) and Christian Conference, and (because such hint may do others good) the pressing the necessity of speedy and repentance, and shewing the danger of procrastination, and puttings off, and stifling present convictions, and delay: This seemed to turn the wavering, trembling balance, to fix the scale of her resolution.

This is about nine and twenty years since, from which time (tho' before her conversation was vicious, sweet, and inoffensive, yet she would confess her mind was vain) she walked with God most closely, circumspectly, accurately. And I very much believe few (if any) ever chose the better part, more resolutely than this our noble Mary, or devoted themselves more unreservedly to God's love, and fear, and service, learning to be good in very good earnest, and to encrease, and improve in grace, and in the knowledge of Lord and Saviour Jesus Christ.

2. To promote this, like the wise man in the Gospel, *Mat. 7. 24.* She dug deep to lay her foundations on a rock. She made a strict scrutiny into the State of her Soul, and weighed the reasons of her choice, in the balance of the Sanctuary. And with the other Builder of the Gospel, *sat down and considered with herself what it might cost to finish her spiritual edifice, and whether she were furnished to defray that charge.* And also whether the grounds of her hope were firm, and such as would not ashamed, and shame her, and her evidences for Heaven, such as would bear the Test, and Scripture would approve. And this she drew up at large, with her own hand judiciously, soberly, modestly, humbly, and about twenty years since did me the Honour with greatest secrecy to read it to me, and obliged me with all freedom and faithfulness to give her my judgment of it; which I could not but do with much approbation. And this, I doubt not, remains amongst her many excellent Papers.

D

Having

Having thus put her hand to the plough, she looked not back, but minded Religion as her business indeed, and never gave suspicion of trifling in so serious a work.

Therefore for her practice of it, it was her great design to be worthy of God in all well-pleasing, and to adorn her professed subjection to the Gospel, by a conversion becoming it, and to shew forth his virtues and power, who had called her to his marvellous Light.

First then she was circumspect, careful to abstain from all appearance of evil; and in all doubtful cases 'twas her rule to take the surest side for she would say, I am sure, 'twould do me no hurt, to let them alone. Though therefore none were further from censuring others, or usurping judgment over their liberties; yet for her self she would never allow her self the addition of artificial handsomness, (used neither paint nor patch) and was pleased with a saying of one of her spiritual Friends, upon the reading the Book which apologizes for it: O Lord, thank thee, that thou gavest me

the enough to write such a Book, unless
 withed than had given me Grace enough
 to write so. Neither would she
 play at any Games, because beside
 many other inconveniences, she judg-
 ed them great wasters of precious
 time: of which she was always very
 chary. And though she was known
 to be a woman of good understand-
 ing, yet were there three things
 which were too hard for her, and
 she would confess she could not
 comprehend them. *First*, How those who professed
 to believe in Eternal Estate, and
 were dependant upon the Lord in this
 time, could complain of times
 as a dead commodity on their
 hands, which they were troubled
 to drive away. *Secondly*, How Christians, who
 would seem devout in Church,
 would laugh at others for being se-
 rious out on't, and burlesque the
 very Bible, and turn Religion into
 ridicule. *Thirdly*, How knowing men could
 take care of souls, and seldom come
 amongst them, and never look after

And though in the forenamed particulars, she was content only to give example of forbearance, yet from the Play-house, since the Stage hath taken so great liberty, she would openly rebort her Friends with greatest earnestness.

She very many years since, began to keep a *Diary*; and consulted two, whom she used to call her Soul-Friends, and ever esteemed such her best Friends, concerning the best manner of performing this, at first, she used to perform every *Evening*; but finding this inconvenient, by reason of her long illness, which gave her many inevitable diversions and interruptions at that season, she changed it into the quiet, silent morning, always rising early. And therein amongst other things recorded the daily frame of her own heart towards God, his signal providences to her self, and sometimes towards others, his gracious manifestations to her Soul, returns of prayer, temptations resisted, or prevailing, or what ever might be useful for caution, encouragement, afford her matter

thankfulness or humiliation. And by this means she had arrived at such experience, that she could conclude, at least make strong conjectures of the events of things she spread before the Lord in prayer, by the frame of her own heart, in the performance of it, as I could instance in particulars, if it were convenient.

She used to call Prayer Hearts-ease, as she often found it; and though her modesty was such, and she was so far from a vain, affected ostentation of her gifts, I cannot name one person with whom she prayed, yet can I say she was as well mighty, and fervent in prayer, as constant and abundant in it; for she sometimes using her voice, hath been over-heard, and her own Lord (knowing her hours of prayer) once conveyed a grave Minister into a secret place, within hearing, whom, if I should name, I suppose would not be denied to be a competent Judge, who much admired her humble fervency; for she *praying* prayed, and when she used not an audible voice, *her sighs and groans* would

would eccho from her Closet at good distance. And the very day before she died, she was shut up above an hour, which she spent in fervent, private prayer, notwithstanding her indisposition; and indeed prayer was her very element, in which she lived, and actually died; and 'twas as the vital breath of her Soul; and the wing that waisted it immediately to Heaven.

But if she excelled her self in any thing as much as she excelled others in most things, 'twas in meditation: this was her *Magister-piece*, for she usually walked two hours daily in the morning, to meditate alone, in which divine art she was an accomplished Mistress, both in set and occasional, in the first choosing some select subject, which she would press upon her heart with intensest thoughts, till she had drawn out all its Juice and nourishment: and for the second, like a *spiritual Bee*, she would suck Honey from all occurrences, whole Volumes of which she hath left behind her.

After this consecrating of the day with reading Scriptures, prayer, and

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"to love him, and melted by his
"love, then with great and awful
"apprehensions of God upon my
"heart, I went to pray. In which
"duty my heart was lifted up in the
"high praises of God, for both spi-
"ritual and temporal mercies: and
"my affections were much drawn
"out in the duty, in which my heart
"did follow exceeding hard after
"God for a nearer communion with
"him in the *Sacrament* than ever yet
"I had: I then renewed my cove-
"nant with God: and made promi-
"ses, that by his *Grace* enabling me,
"I would walk more closely with
"him for the time to come. That
"which in especial manner I begged
"of God at this *Sacrament* was more
"love to him, more holiness, more
"contempt of the World, and the
"Glories of it, that I might be
"more useful to the Souls and Bodies
"of my Fellow-Christians than for-
"merly I had been.

"Those mercies which in especi-
"al manner, I was grateful for,
"were, the *Creation* and *Redemption*
"of the World, and for the *Gospel*
"and the *Covenant of Grace*, and for

The Virtuous Woman.

"converting Grace, and for Justifica-
 "tion, and for some measure of San-
 "ctification: and for so much Pa-
 "tience exercised toward me, before
 "my conversion: and in order to it,
 "withdrawing Creature-comforts, that
 "I might seek for comforts above,
 "and for a sanctified affliction, and
 "for some degree of patience to
 "bear it, and for supports under it
 "by the warm and lively comforts
 "of the Holy Ghost: and for returns
 "of prayer: and for so many oppor-
 "tunities to seek unto God: and for
 "the sweet reviving hours I had en-
 "joyed with God in solitude by Hea-
 "venly Meditations: and for the
 "Word and Sacraments, and the sa-
 "tisfying motions of God's Spirit,
 "was in a more than usual manner
 "melted in the duty, and shed a very
 "great plenty of tears in it: which
 "when I came from, I found a long-
 "ing desire to partake of the Lord's
 "Supper, and a great joy that I was
 "going to partake of it. Then I
 "went to hear——the Text was
 "I am the way, the truth and the life,
 "no man cometh to the Father, but by
 "me.

"I was attentive at that good Sermon. And by what I heard of the excellency of Christ, had my heart much warmed with love to him.

"Afterwards, at the confession before the Sacrament, I found my heart in a more than usual manner broken for my sins, which I bewailed with great plenty of tears, and from my heart judged, and loathed my self for them. After I had received, I found my heart in an extraordinary manner warmed with love to God. And my Soul did follow very hard after him, to be made more holy, and for Grace to serve him better than ever yet I had done. I had very lively affections in the day, in which I received much joy, and had sweet communion with God in it.

"After I had at the Table of the Lord given to the Poor, I came from the Sacrament with my heart in a sweet grateful, and Heavenly Frame, and then in private blessed God, for that blessed Feast, and begged strength

"to

“to keep my promises I had
 “made to God, of new obedi-
 “ence.

“In the Afternoon I heard again
 “the same person, upon the same
 “Text; I was in an attentive, serious
 “frame at that good Sermon. The
 “Subject of which was to shew
 “that Christ was the only way for
 “penitent sinners to come unto the
 “Father.

“I meditated upon the Sermons,
 “and prayed them over. And had
 “also meditations of the joys of
 “Heaven, with the thoughts of be-
 “ing for ever freed from sin, and of
 “being ever with the Lord, where
 “I should enjoy him in his full
 “love.

“I found my heart much revived
 “and my Soul did then make strong
 “Sallies and Egresses after that ble-
 “sed Rest.

“After Family Duties were o-
 “ver, at which I prayed with fer-
 “vency; I did before going to
 “Bed commit my self to God.

“O Lord, I do from my Soul bless
 “thee for this sweet day, in which
 “thou wert pleased to vouchsafe
 “unto

“unto
 “want,
 “didst
 “fore.

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“unto

"unto me, thy most unworthy Ser-
vant, more Soul-joy, than thou
didst give me for a long time be-
fore.

She was a very serious and atten-
tive hearer of the Word, and constantly
after Sermon recollected what she
heard, sometimes by writing, always
by thinking and calling it to mind,
that she might make it her own,
and turn it into practice, not con-
tent to be a forgetful fruitless hearer
only, but a doer, that she might be
blessed in her deed.

And such she was for the external
performances of Religion.

And though this was beautiful and
lovely, yet her chief glory was within,
in the hidden man of the heart, in that
which is not corruptible, in that dress
of Graces which adorned her Soul;
this string was all of Orient Pearls,
and evenly matched, not one ill wa-
tered, or of unequal size. There
was not one decayed or withered Limb;
one member wanting or defective in
the new creature, she was complete in
Christ, all of a piece.

The Head of her Knowledge was
comprehensive and clear, The Eye
of

of her Faith was piercing and steady.
 The Ear of her obedience was open
 and light of hearing, and boared at the
 door posts of wisdom's house. Her Pa-
 late was savoury, and relishing, to
 which God's Law was sweeter than
 the honey, and the honey-comb, and
 more esteemed than her necessary food.
 The Cheeks of her Modesty were
 fair and ruddy. The Arms of her
 desires were stretched out after God,
 and flexible, to embrace him. The
 Hands of her Justice and Charity
 were strong and open. The Breasts
 of her Bounty were well-fashioned,
 and full of milk, and the Bowels of
 her compassion were tender and fruit-
 ful. Her hunger and thirst, after right-
 eousness was even greedy and insat-
 iable. The heart of her sincerity
 was sound and lively, and the pulse of
 her conscience smooth and equal.
 The feet of her affections were
 swifter than the Raes on the Mountains
 of Bether, more truly winged than
 the Poets feign their *Mercuries*.
 The natural heat of her Zeal more
 fervent than the coals of Juniper, and
 the radical moisture of her repen-
 tance more fluid than the springs of

Pisgab.

Joseph. Being seen with dry eyes,
under tear-moving circumstances,
which very nearly concern'd her
self, and being asked, how she
could refrain? She replied, *I desire
to weep for nothing but my sin.* Her
name was as ointment poured forth,
which made her the delight and ad-
miration of all good men and wo-
men; yea, you may call her a *She-
heddiab, a Female Lemuel*, the Lord's
delights, she with whom God was.

Now the *Soul* of this excellent
Body, which animated all its goodly
parts within, was the *Tabernacle of God*;
and the gorgeous Robe which
cloathed it without, was her deep
humility. These were the *Sun* and
Moon in this great Firmament, all
whose *Stars* were of the first magni-
tude, and the least of which would
have made the great Luminary in
another Orb. Such was this beau-
teous Spouse of Christ, so like her
Heavenly Bridegroom, that for that
resemblance sake, we may say of her
she was exceeding lovely.

Nor was she less solicitous to
make others good; than to be so
her self. She well remembered our
Saviours.

Saviours charge to S. Peter, *When thou art converted, strengthen thy Brethren*: She set her heart to build God's spiritual Temple, and therefore she applied her self to it with all her might. She had holy Transports for the Glory of God, and she was a great Lover of Souls, and those two engaged her to promote Religion with utmost industry and zeal, which that she might accomplish more advantageously,

III. She avowedly designed to represent Religion as *amiable*, and *taking*, and *free from vulgar prejudice*, as possibly she might; not so as might affright and scare men from it: but that it might *allure* them, and *insinuate* it's self into their love and liking: to this end she was *affable*, *familiar*, *pleasant*, of a *free* and *agreeable* conversation, *unaffected*, not *sour*, *reserved*, *morose*, *sad*, *dejected*, *melancholy*, which presents Religion most disadvantageously. She was naturally of the sweetest temper in the World: and Grace inoculated into such a stock, thrives even luxuriantly. Whereas some crabbed, peevish, *stiff* natures starve

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improving that, she'd wind about
the whole discourse without of-
fence, yea, with pleasure.

She kept a Book of such wise, pi-
ous Sayings, much valuing words,
which contain'd great use and worth:
in a little compass.

I shall transcribe a few of many.

THe almost Christian is the un-
happiest Man, having Religi-
on enough to make the World hate
him; and not enough to make God
love him.

God's Servants should be as bold
to him as the Devils are for him.
What will make thee happy at
any time, may make thee happy at
all times.

O Lord, what I give thee, doth
not please thee, unless I give thee
my self. So what thou givest me
shall not satisfy me, unless thou give
thy self.

O Lord, who givest Grace to the
humble, give me grace to be hum-
ble.

He loves God too little, who
loves any thing with him, which he
loves not for him.

The

The true measure of loving
is to love him without measure.

So speak to God, as though
he heard thee; so speak to men,
knowing God hears thee.

Seneca said, he was better bound
than to be a slave to his Body.

Luther said, Christ's Cross is a
Letter, yet it taught him more than
all the Alphabet.

We should meditate of Christ's
Cross, till we be fastened
close to him, as he was to
his Cross.

By how much the more Christ
made himself vile for us; by
how much the more precious he
is to us.

We need every day blood for
our hearts: as water for our hands.

Through Christ's wounds
may see his Bowels.

He only can satisfy us; who
suffered for us.

He that takes up Christ's Cross
handsomely, shall find it such a burden
as Wings to a Bird, or Sails to
a Ship.

'Tis a great honour to be Almoner
to the King of Heaven.

The jewels of the poor are the
tears which brings forth an
admirable.

Who would not starve a Lust
feed a Saint?

To give is the greatest sensuali-
ty. How indulgent then is God to
his future rewards, to what is
much its own recompence.

To be libelled for Christ is the
Panegyrick.

Where affliction is heavy, sin is
light.

God chastises whom he loves, but
loves not to chastise.

He brought death into the world,
nothing but death will carry sin
out of the world.

All mens troubles were brought
in a common store, every one
should carry back what he brought,
rather than stand to a share of an
equal division.

Though time be not lasting, what
depends on it, is everlasting.

The best Shield against Slander
is to live so, that none may be-
lieve them.

He that revenges an injury, acts
part of an Executioner.

He
that

that pardons it, acts the part of a Prince.

Sanctified afflictions are *spark* promotions.

Man is a pile of Dust, and puff Wind.

Why are we so fond of that which begins with a Cry, and ends with a groan?

But I will not cloy you, know it is safest to rise with an appetite even when we are entertained at Banquet.

4. Where she had particular *business*, or personal *interest*, she would improve the authority of her *friendship* to gentle, but free correspondence and argue, and persuade so strongly, that her *Boys*, *Men*, *Women* seldom return'd angry, and plead the cause of God, and their own souls to whom she spake with so winning and insinuating sweetness, that 'twas hard to resist the *Snares*, shall I say or rather the *spurs*, by which she spake. Let me relapsed and come from her *face* (though alas too far) how she would with melting charms, and powerful strains, attempt upon the Friends, for what

had a kindness, and whom she
 used to reprove.

“Come, come, my Friend, you
 must be good, you shall be
 good; I cannot be so unkind,
 as to be so unfaithful to the laws of
 friendship, as to let you persist,
 and persist in a way, you know as
 well as I, leads down to Hell. It
 gives my very soul to see so good
 a nature ensnared against the di-
 cates of its own light, by bad
 company, custom or somewhat
 else. And if they replied
 with excuses, she would stop them
 as: I pray, my Friend, have
 patience, hear me out, I know, or
 guess at least, what you would say,
 and I would not have you say it.
 'Tis bad to commit sin, but 'tis
 worse to plead for it, and defend
 it. *None sin so dangerously as those
 who sin with excuses.* The Devil
 then ties a new snare, when he
 gets into our tongues to fasten us
 to our failings, and raises an
 our-work in our own mouths, to
 secure the Fort he possesses in our
 hearts: I take it for granted, all
 other

" other Holds were slighted call
 " could you conquer such or find
 " vice, too much by custom prevail
 " ling with you: Unhappy custom
 " that dares prescribe against God
 " Law—— But, *Friend*, use
 " arguments that will not hold w
 " ter at the day of judgment: *the*
 " *hand join in hand*, you know wh
 " follows. And no example, n
 " stom, number should allure
 " which cannot excuse us and set
 " us. But this is the mischief
 " sin liv'd in it, it bewitches
 " heart to love it, that it can
 " leave it. Cannot, so men
 " to speak; but tis because the
 " will not, that is, will use no
 " deavours to be rid on't. But
 " must leave it, there's no reme
 " though it cost you trouble, sm
 " and self-denial. There's as mu
 " as all this comes to, in *cutting of*
 " *right hand, and digging out a right*
 " *eye*. I speak to you, as to one
 " whom I have a party to help
 " plead. I mean your conscience
 " and the belief of the Scripture
 " for if you were one of those
 " whom you know I use to set
 mark

mark, I should not give you this trouble, nor esteem myself under more than the Laws of general charity to wish you better, should hardly venture my little skill to make you so.

"But as for you, who still own God's authority, and believe his Word, and attend his Worship. Why should I despair of making one piece of your self, agree with the other, your practice with your convictions, your conversation with your conscience.

"And not to fright you with the Thunder-claps of wrath and vengeance, and God's judging you know whom——listen to the still voice, 'tis your peculiar eminency to be kind and grateful (and because there is a kind of magnetick virtue in those arguments which touch our temper, and a string will move it self when another instrument is touched that's set to the same Key, and pitch) I shall attack you on that side, hoping the strongest excellency of your nature, will prove the weakest defensive for

E

“sin,

"sin, and to keep our God
 "You therefore who are so good
 "natured, so kind, so grateful that
 "you never think you have acquit
 "your self sufficiently to those who
 "have been civil, or as you please
 "to call't obliging. Oh how can
 "—— be so unkind, and so un-
 "grateful unto God Almighty, the
 "kindest Friend, who is so much
 "before hand with you, who has
 "given you so much, and is so rea-
 "dy to forgive you all. Oh that you
 "who I dare say would take my
 "word for any thing else, would do
 "me the honour to take my word
 "for him, who I assure you upon your
 "sincere repentance will be fully
 "reconciled to you in Christ, and
 "never so much as upraid your past
 "neglects, *but heal your back-sliding*
 "*and love you freely.* And do not
 "fear you shall have cause to repent
 "of your repentance. *No man*
 "*ever yet was a loser by God;* and you
 "shan't be the first: you shall not
 "lose your pleasures, but exchange
 "them, defiling ones for pure and
 "clean, and ravishing. And let it
 "not seem strange, or incredible to

"you

“you, that there should be such
“things, because perhaps you never
“felt them. Alas you have deprived
“your self unhappily, by being un-
“capable of them. *New wine must*
“*be put into new bottles.*

“To say nothing of what the
“Scriptures speak of a *day in God’s*
“*courts being better than a thousand,*
“*and of joys, unspeakable, and full of*
“*glory, of the great peace they have*
“*who keep God’s Law, and that no-*
“*thing shall offend them, that wisdoms*
“*ways are pleasantness.* Let my
“weakness reason out the case with
“you. Do you think that God’s
“Angels which excel in all perfe-
“ctions, have no delights, because
“they have no flesh, no sense, no
“bodies, as men and beasts? or
“have our Souls (the Angels in
“these houses of clay) which
“are God’s Images, and the price
“of his Blood no objects, no em-
“ployments which may yield them
“delight and satisfaction?

“Think not so unworthily of
“God, or meanly of your self;
“have not the stroaks of your own
“fancy, or the intellectual plea-

"fures of your mind, sometimes
 "transported you beyond all the
 "charms of your senses, when they
 "have chimed all in tune toge-
 "ther.

"And cannot God, think you,
 "who is a spirit, and so fit an ob-
 "ject for our souls, give them as
 "great pleasures, as any object of
 "our taste and sight.

"Come, come, my *Friend*, take
 "my word for't, there is more
 "pleasure in the peace of a good
 "conscience, and in well grounded
 "hopes our sins are pardoned,
 "and in serving God, and expe-
 "ctation of eternal life, than in
 "all the pleasures in the world.
 "Alas, I was once of your mind,
 "but I assure you upon my word,
 "I have really found more satisfac-
 "tion in serving God, than ever
 "I found in all the good things of
 "the world, of which you know
 "I have had my share.

"Try therefore, *dare to be good*,
 "resolve to be so thoroughly; and
 "if you do not find it much bet-
 "ter than I have told you, never
 "take my word, or trust me more.

Thus

Thus and much more powerfully would her zeal for their good, cause her to argue with her Friends, that she might by holy violence attract them, and allure them to be good, and happy.

5. *She was of an extensive charity,* and would make people good by believing them to be so, and by this engagement make them ashamed to deceive her hopes, and disappoint her expectation.

6. *She had a tender, conscientious care to provide good Ministers,* and to encourage them, would augment their maintenance where 'twas small; *Leez, Braintree, and Foulness, &c.* may be her witnesses in this, and indeed she was the heartiest and truest Friend I ever knew to such, and do despair ever to know her like, in this respect.

7. *She had a great care of the Souls of her Servants,* and if she had any ambition in her, 'twas in this, to be the *Mistress of a religious Family.* This appeared amongst others, in these particulars.

1. In exacting their attendance

on God's publick Worship, and reverent behaviour there.

Her Eye surveyed her Chappel, and none could be absent, but she would miss them.

2. In personal instruction, and familiar perswading of them, I appeal to the consciences of all that serv'd her, what one of them hath she not, on some occasion, dealt with to do them good.

3. In preparing them for, and perswading them to the frequent participation of the Lord's most holy Supper.

4. In scattering good Books in all the common Rooms and places of attendance, that those that waited might not lose their time, but well employ it, and have a bait laid of some practical, useful Book, and fitted to their capacity, which might catch and take them.

5. In making it the Foot-step to preferment, for she used to make the hundredth and first Psalm the Rule of her *Oeconomicks*; and though she treated all her servants as Friends, yet they were her Favourites, which most signally feared God.

And

And she was not a first Table Christian only, we need not draw her Picture with a side-face, to hide the disfigurements of either side, both her hands wrought in the work of God : she did not claudicare, but walk'd in his ways with both her Feet. She had learn'd S. John's Lesson : *That he who loves God, must love his Brother also.*

1. *She was exactly righteous.*

2. *She was prodigiously charitable.*

1. *She was exactly just in word and deed.* She never forfeited her Title, to the privilege of *Peerage*, to be believed upon the honour of her word; which was, as sacred as any oath, and as good security as many bonds. No inconvenience to her self would make her recoil, or flinch from the obligations she had brought her self under, by her own mouth : yea, she had such an abhorrence of a dishonourable recess, from express, or but intimated promises, that it would render her esteem of such persons exceeding cheap and mean, who by little arts and

and shifts would loose and free themselves from their engagements, and disappoint the expectations they had raised in others, to save their charges, accounting their money spared, a very poor and base redemption of their reputation.

She abhorred a lye; and us'd modestly to give this testimony of herself, *You know I dare not, I will not lye.* And her Lord knew this so well, that though he were positive enough, yet would never persist, if there happened any contest, against what ever she affirmed peremptorily.

And *a lye* was the foulest blemish any could stain themselves with, in conversing with her, and the most unpardonable fault, a servant could contract, to whom she us'd to say, *Tell me the truth, and I can forgive you any thing.*

I shall take liberty on this occasion to add a passage, which may be useful on a double account.

1. To let her honourable Friends know she forgot them not, though her purposes were prevented.

2. How

2. How she feared the shadow
of a lye.

About a Month before she died,
she was, (though then in as perfect
health, as I have known her) de-
termined to *alter her will*. And
whereas she had before given many
honourable Legacies in money to per-
sons of great Quality: she said,
she would *alter them all*, for this
reason, because they were *rich, and*
money they needed not: but she
would give it in something they
might keep, as *kind memorials* of
her: and when she had set down
all their names in a Paper, she also
bethought her self what would be
most acceptable to every of them:
For, said she, *that renders a gift most*
agreeable, when it suits the fancy of
the party to whom it is designed. And
then surveying her own store, she
fixed on what to give to most of
them, but not finding her self *actu-*
ally provided, of what she might be-
queath to all, she resolved to leave
all to a *Codicil*, to be annexed to her
Will, and expressly said, "I am
now, God willing, going to Lon-
don, when I have finished my
Will,"

The Virtuous Woman.

"Will, and then I will by discourse
"find out, *undiscerned*, what will
"be most pleasing to every one of
"them, and will provide accord-
"ingly. Yet when the draught
of her *Will* was made, she would
put into the *Will* its self for the
Right Honourable the Countess of
Scarfeale her beloved Sister-in-law,
(who was one of that number to
which in her former Will she had
given a Legacy in money) a set of
silver Sconces, which adorned her
own Chamber. And when I asked
her *Ladyship* why she would not
leave her to the *Codiceil* among the
rest, she was pleased to give this
reason; *Because*, said she, *she is the*
only person living to whom I ever im-
timated being in my will, and I would
not die, and have it found otherwise,
and so be under the suspicion of ha-
ving told a lie, or dying with a lie in
my mouth.

She had learn'd S. Paul's Lesson
to perfection, *To speak evil of no*
man: and where she could not
speak well, the worst injury she
would do was to be silent, and say
nothing, unless it were to some

gle Eriend, of whose Taciturnity she was secure by experience.

Nor would she invidiously diminish the just praises of any who deserved them. Nay, would rather study to extenuate their other failings, by presenting the light side to hide the dark one. And would commend them for one good quality or action, to cover many bad ones: and would say, yet I must do them this right, they are so, or so——for all this.

And she was no less accurately just in deed than word: she had learn'd to do, as well as to say: she not only gave goodly words, but good performances.

And because the due discharge of the duties of our Relations is one of the most signal evidences of Righteousness, and the greatest ornament of our Profession of Religion. I shall touch briefly how she used to acquit her self in that respect: as a *Wife* to her Husband living, as an *Executrix* to his Will, and as a *Trustee* to the Estate; as a *Mother*, as a *Daughter*, as a *Sister*, as a *Friend*, as a *Mistress*, as a *Landlady*, as a *Neighbour*.

Neighbour. In all which she was as a singular Blessing to her Relatives, to an eminent example to others.

First, as a *Wife*. The heart of her Husband did safely trust in her, and she did him good, and not evil all the days of his life. Never was woman more truly a crown or ornament to man. She always lived with a sense of the covenant of God, which was betwixt them upon her heart. She was an equal mixture of affectionate obedience, and obediential affection.

She would conceal and hide his infirmities, deeply sympathised in his long indispositions, attended, and reliev'd him under them with the greatest tenderness, loved his Soul, and would both counsel him with prudent zeal, and pray for him with greatest ardours, and fervency. And he was not wanting in praising her. He hath with vehement protestations said to me: He had rather have her with five thousand pounds (though she brought him much more) than any woman living worth twenty. Yea, when the very Torrents of his Sorrow were highest for the death of his only Son, (and

(Family

Family) he made that the circum-
flexing Accent of his grief: 'twould
kill his Wife, which was he said more
to him than an hundred Sons: Sed
aud verba audiam, cum facta videam:
He gave her his whole estate, as an ho-
norary testimony of his grateful esteem
of her merits towards him, and left
her sole Executrix, a high testimony
of his confidence in her integrity.
Which trust, though it cost her al-
most unspeakable labour and difficulties,
she discharged with such indefatiga-
ble pains, such scrupulous exact-
ness, and admirable prudence, that
she failed not of one Title of the
Will, till all was fulfilled; so she ne-
ver gave, or left occasion of the least
noise of any complaining, of any in-
terested person, but rendred all
more than silent, satisfied, more than
satisfied, applauding, and admiring her
prudent, and honourable conduct
of that great Affair. Which she
owned to God with much thankful-
ness, as no small Mercy and Blessing
to her. And for that Noble Estate
which was to descend to others af-
ter her, she would not have wrong-
ed it in the least, to have gained the
disposal

disposal of the whole; and therefore was at vast expences in repairs, both on the Mansion, and Farm, though her self but a Termor. Yea, though none were more ready to recede from their own right, which determinated in her own personal interests; yet would she be stiff, and tenacious, in what may concern her Successors: Usually saying, whatever she lost her self, she would never give occasion to them that came after her, to say, she had damaged the Estate, or wronged her trust, or them. I must add one particular, because I believe she was the first, and will be the last instance of it.

Her noble, splendid way of living (which in most is sacrificing to their vanity and ostentation) for she lived very great, as you all are witnesses, was not an act of pride and ambition, but purely, at least principally, of conscience: she would not contract, abate, because she would not deceive her Lord's trust, who gave her the Estate to keep up the honour of his Name and Family in a place where it had flourished, and in that kind

been famous so many years.

She was a most incomparable Mother, which appeared in the education of one Son of her Body, and three Daughters of her Soul; so I may truly speak. She never bore more than two Children; one Daughter, who died young, and a Son, the gallant, hopeful, young Lord Rich, of whom the world hath had an account, by the same hand which hath had the unhappy honour to be employed the third time in this mournful Service: *Platina unigeniti* at the Lord Rich's Funeral: *Leex lacrymans* at the Earl of Warwick's: and this.

The pious methods of whose education might be suggested, with advantage; but I should never have done, should I allow my self liberty to enlarge on all was commendable, or exemplary; yet one thing I will not conceal; those three excellent Ladies to whom she was an own Mother, though but an *Aunt-in-law*, and who are by their Cousins death become so vast fortunes to their Husbands, being left with less plentiful inheritances, she would even during her Son's

Son's life, never leave pressing her Lord to make noble provisions for, and settle their *portions* suitable to their *Birth* and *Qualities*, which as they well knew, so I doubt not but they will most readily attest with becoming acknowledgments, as also all the other never to be forgotten obligations, which she so nobly ceased not, to please her kind humour, in conferring on them.

I never personally saw her Right Honourable Father, nor could remember her dutiful observances of him; but this I know, that engagements of her own affections would not supersede her respects to him in her marriage, till his full consent and approbation was obtained.

And no Child could make more honourable mention of Parents than I have heard her do of hers, and for the transmitting it to posterity, I cannot say she had resolved to write and publish her Father's Life; but I can, and do affirm, she had it in deliberation, and had considerable Materials and Collections, many of which she hath discoursed, and read to me, or given me the favour to read my self.

She was so endearing a Sister, no language can express it; and therefore it would be inexcusable boldness for me to attempt it.

A Friend so faithful, so kind, so constant, so condescending, so open, so free, unreserved, unsuspicious, as I believe is not to be found on earth. I could give instance of a Friendship, which as she vouchsafed to contract with much condescension on her part, continued thirty years, not only without interruption, or Eclipse, but without the least cloud or shadow of misunderstanding on either side for that long space.

The best Mistress in the world, to almost a Proverb, in a double care, both of the spiritual and bodily welfare of her servants, whom she as much loved to please, as other persons servants can do to please their Masters, it being her peculiar delight to render the lives of all easy and pleasant, and free from discontent, that they might serve God with cheerfulness. And when she was to leave them, she left not off her kindness to them, or care for them, but provided to the uttermost of

of her power, for their comfortable subsistence, according to their degree and time of service; giving Legacies *liberal and noble*, *four hundred pounds, three hundred pounds, two hundred pounds a piece, to some, one hundred pound a piece to many, to others eighty, to many seventy, to buy them Annuities for their lives; to others fifty, forty, twenty, & a full years wages to every one not specified by name, and three Months Entertainment, with Lodging, Diet, and all accommodations, as in her life; that they might have time to seek out, and provide places for themselves, and not be exposed to inconveniencies, by a sudden removed*

She is most noble, I may say, in her indulgent tenderness, and would usually say of her Tenants, Alas, poor creatures, they take a great deal of pains, and I love to see them thrive and live comfortably, and I cannot endure to see them brought into straits, and therefore would without grudging or difficulty have all things made convenient for them, and if they had sustained any considerable

derable

derable losses, effectually consider it. And for her Copy-hold Tenants, would urge with warmth the timely finishing the Rolls of her Courts, and delivery of their Copies, professing she could not in conscience suffer it to be neglected, because it was all they had to shew for their Estates, a piece of eminent justice, not more honourable than necessary in Lords of Mannors.

And lastly, as a *Neighbour*, she was so kind and courteous, it advanced the Rent of adjacent Houses to be near situated to her, nor only her House, & Table, but her Countenance and very heart were open to all persons of Quality in a considerable circuit, and for the inferiour sort, if they were sick, or tempted, or in any distress of Body or Mind, whither should they go but to the good Countess whose Closet and Still-house was their Shop for Chirurgery, and Physick, and her self, (for she would visit the meanest of them personally) and Ministers whom she would send to them, their spiritual physicians.

But as her love to God was the soul

S. Hier. E.
pitaphium
Paulz.

soul of her Religion, so the exuberancy of her charity towards those who needed her abundant liberality, was the conspicuous Crown which beautified all her sweetness, and goodness towards Men: for in this she was forward, I bear her record, to her power, yea, and beyond her power; for she would even anticipate her Revenue and Incomes, rather than want wherewith to be liberal. S. Jerome placed in the highest rank of the praises of his admired *Paula*, that she not only made her self poor to relieve, but died in *magno Aere alieno*: And I am sure it used to be said of our excellent Lady; *That was the Lady that would borrow money to give away.* She would not live poor (in good works) to die rich; yea, though she had chosen Executors, in whom her heart could trust as safely as ever her Husbands did in her, yet she would make her own hands her Executors, and they were very faithful, to her enlarged heart.

But to be more particular; when she had in her Lord and Husbands lifetime, a separate maintenance or allowance, settled by Marriage Articles.

cles; she was pleased to ask me my opinion concerning the *quota pars*: What proportion one is obliged to consecrate to God of our Estates, and when I told her it was hard, if not impossible, to fix a Rule which might hold universally; but the circumstances must be considered in which persons stood, their Qualities, their Incomes, their Dependences, necessary and emergent Occasions, inevitably occurring—— but she persisting to urge a more particular answer as to her self, what would be fit and becoming her to do, I not being ignorant of her circumstances, (I must bear my own share in acknowledging the straits of my own heart, told her) I supposed a seventh part: But before I could suggest the reasons, she reverently replied, she would never give less than the third part, and she kept her resolution to the end, and with advantage; laying aside constantly the *third part* for charitable uses, and would sometimes borrow of that which remained to add to it, but never default from that to serve her own occasions,

The Virtuous Woman.

ons, though sometimes pressing
nough.

When she came to the possession
of so large an Estate as her Lord
bequeathed her for her life, she
good measure made it true, what
great Person was reported to say
that the Earl of Warwick had gave
all his Estate to pious uses: Men-
ing thereby, that he had given it
this Noble Lady, who would so con-
vert it.

And 'tis a great truth, which
have had from her own mouth, that
all the satisfaction she took in
was the opportunity it afforded
of doing good. And I have heard
her earnestly averr, that she would
not accept of, or be incumbred with
the greatest Estate in England, if
should be offered her, clog'd with
this condition, not to do good
others with it.

But some may say, were her Estate
as open as her Hands; did she
scatter it as carelessly as profusely
Nothing less, her liberal Soul de-
liberal things: I will point at few
few of many.

1. There are some Objects of
Charity,

Charity, which are not so to vulgar Eyes or Purses; on whom she would confer, and whom she would sur-
prise, with noble and suitable as-
sistances, this struck deep, drew
in whole bag at once, but made no
noise.

Some scarcely known to any but
my self, and it may be had not been
to me, but to ask my judgment,
whether it might be reduced to the
account of charity, to give to such
and such, being in such circumstan-
ces: For she was never less tender of
their modelty than compassionate
of their necessity, and was more
solicitous for their pardon, than
their thanks, for helping them.

4. *Foreigners* who fled either to
preserve their Religion, or to em-
brace what they were convinced of
to be the truth.

3. A great many young Scholars
of hopeful promising Parts, whom
she wholly or in good measure e-
ducated at the University, allow-
ing some thirty, some twenty, some
some eight, many five pounds
Annua, and some others who
needed more assistance, less.

4. Abundance of young Children which she put to School in the neighbouring Towns, I cannot say how many, but rather *says* number all that were poor and willing to learn: Nay; that could be persuaded to it, whose Schooling she did not only pay for, but gave them both Books and often Cloathing; and not only near home but as far as *Wales*, contributing nobly to that pious design, of that good old man and indefatigable promoter of it Mr. Gouge, so amply attested by a Cloud of Witnesses beyond exception, to rescue *Wales* from its remaining ignorance and demi-Barbarism.

5. Many Ministers of both denominations, as well *Conformists* whose livings were so small as not to yield them a subsistence as those who had none at all.

6. Many occasional Objects of Charity, which you may surely conclude, failed not to ply at those Stairs where 'twas seldom low water: And though she was sometimes imposed upon, and deceived by those that neither needed nor

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deserved what she gave, yet this did not discourage her from giving again; For she said, she had rather believe ten that only appeared meet objects and were not, than let one go unredeemed that was so indeed: For though they deceived her in her giving, God would not deceive her in accepting, what was sincerely done for his Name sake.

7. *Lastly, the Poor* which she fed in great number, not only with fragments and broken meat, but with liberal provision purposely made for them. She was a great pitier, yea a great lover of the poor, and she built a convenient house on purpose for them at her *London-Seat*, (as they had one at *Leez*.) to shelter them from rain and heat while they received their dole, and when she was at *London* with her Family, had in her absence, whilst no house was kept at *Leez*, a kind of house kept for their sakes alone: That is, twice a week, good Beef and Bread provided for the poor of four adjacent Parishes, and hath taken order in her Will to have the same continued three months after her
F decease,

decease, and by the same Will hath given an hundred pounds to be distributed to the Poor of *Braintree, Felsted, Little-Leez, and Much-Wal-* *tham*, at or shortly after her neral.

And though it cannot reasonably be expected from one who had no Lands of Inheritance, to leave charitable foundations. Yet I may, without *Hyperbole*, say, that every year she lived, after she came to be Mistress of the Estate, she gave as much in charity as would have purchased Lands sufficient to have endowed an Alms-house or Free-school. And that pious and liberal foundation of *Rochford* Alms-house, which though founded legally by Patent granted under the Broad Seal for its confirmation, by the Ancestors of that Family, of which she bore the Title; was by the death of the Founder not endowed, yet as all her predecessors had done.

She always paid the Alms-people their full designed Allowance, and ordered by her last Will it should be so done for a year after her decease. And I must here rake leave

have to add, to their great honour, and the satisfaction of all that relate to that Family; that these Right honourable and worthy persons, to whom the estate descends, have agreed to continue the same plentiful allowance: And if I were worthy to advise them, I would earnestly persuade them to make Legal Settlement, and endow it with Lands to the value of what they resolve to allow, before they make the division of the Estate. But methinks I hear it asked, what! had she no Spots, no Scars, no real nor imputed Blemishes? how could she live in such an Age and not be corrupted or at least traduced? neither scorched by the fire of affection, nor blackened by the smoak of revengeful detraction, for upbraiding the guilty by her innocency? This *overdoing* is *undoing*, if you would make us believe she had no faults, we shall sooner believe you have no truth. And that all you have said hath more of Romance, and what you fancy, than Narrative of what she was or did.

I confess 'tis next to a miracle to

consider, both how divine Grace enlarged her heart, and established her goings, and restrained the tongues of others from reproaching, or shewing dislike of that her, for which they deride and hate, not to say persecute others.

But I must implore that candour while I embalm her memory, with the sweet Oynment of her own good name, you granted to her virtues, which acquired it, and made it so fragrant.

I therefore solemnly protest, I have spoke the truth (though the truth is in love; as I am allowed and required Eph. 4. 15.) and have not knowingly disguised or falsified, nor dipt my pen in flattering colours.

But since you are so inquisitive and seem to deny me the just and civil freedom, to draw a veil of silence over her imperfections, and your curiosity will be peeping under that sacred Pall, which should secure and shroud the worst of men from being pryed into; and the Vault, and Grave, that place of darkness and forgetfulness, which should bury all defects and render them

them invisible, must be ranfack'd :
Draw back the Curtains, let in the
light, survey its secretest recesses ;
 nor *She*, nor *I* in her behalf, fear
 the most piercing Eagle-eye or
 Seent : ~~Not that~~ I deny her to have
 been a *Sinner*, while I adore that
 Grace that made her a *Saint*, or
 that she was a *Woman*, while I pro-
 claim her a *Terrestrial Angel*.

But these three things I say, and
 will adhere to.

First, That she was not notori-
 ously defective in any Grace or
 Virtue, but as eminent in all as
 most have been for ay single one :
 She was not only *aliquid in omnibus*;
 but *omnis in singulis*, she did abound
 in every Grace. Which St. Gregory
 Naz. admires in Gorgonia, and St. Je-
 rom in Nepotian : *Ita in singulis virtu-*
tibus eminebat, quasi ceteras non haberet.

Secondly, She was never stained
 with any scandalous deformity, a-
 nother rare mercy : For though she
 did *humanum pati, slip* now and then,
 or *stumble* if you will, she fell not,
 much less lay or wallowed to defile
 her Garments, which I testifie
 not only from mine own ob-

servation; but her own Per-

"After God had thus savingly

"(I hope) wrought upon me,

"went on constantly, comfort-

"bly in my Christian course

"though I had many doubts and

"fears to contend with: And did

"truly obey that Precept of wor-

"king out my Salvation with fear

"and trembling, yet God was plea-

"sed to carry me still onward: And

"though I too often broke my good

"resolutions, I never renounced

"them, and though I too often

"tript in my Journey to Heaven

"yet I never forsook my purpose

"of going thither.

Thirdly, Her very defects and failings were such as others might be proud of, her *Words* would have been *Flowers*, and her *Face* appeared *Rose* in another garden.

For I never heard her blamed for more than *two faults*, by the most curious observers and inspectors of her disposition or behaviour.

1. *Excess of Charity.*

2. *Defect of Anger*, or what

was

I should now shew to encourage you to do the like, how he honoured her, according to his word by Daniel: *Him that honour's me, I will honour.* And that of our Saviour, *He that honoureth me, him will my Father honour.*

But I have much prevented by what is interwoven through the preceding discourse. The fairest honour God can put upon his creatures, is to vouchsafe to use them, and to make them Vessels of Honour, and for their Master's service. And this he conferred upon her in eminent and redoubled measures. He imprinted on her the fairest impression of his most amiable Image, and adorned her habile, and ready to every good word and work.

Her riches and honour in 2 Cr. 1. 17. as is said of Jehosaphat, yet her heart was not puffed up by them, but lifted up under him in the ways of the Lord, as it here follows.

He gave her the Heaven upon earth, after some shivering scruples, and trembling fears) the blessed calm of purified, pacified, serene, and well-ordered conscience.

He

He gave her the fragrant perfume of an odoriferous name, and more than unsported; a bright, and illustrious reputation.

He gave her many Cordial Friends, faithful to her own Soul, to comfort, and carry her through the greatest difficulties and entangling affairs, concerning one of whom she us'd often to say, *He was a Friend of God Almighty's* given even beyond her own expectations.

He gave her many merciful deliverances, one very like to that of *Gregory Nazianzen*, insinuates so largely on in his Funeral Oration for his Sister *Gorgonia*, the Mules in whose Chariot running away, not bruised, but broke her Bones, yet God miraculously restor'd her. So when the Horses in our Lady's Coach excused the Coach-man, ran furiously away, God almost miraculously hung the Coach again at a Post in the way, stopped their fury, rescued her life from most imminent hazard, and healed the bruises.

recovered

lived with safety. This happened
July 23. 1661.

He gave her the affectionate esteem of all her Neighbours, to such a degree, that she was like *Tuna*, *delicia humani generis*, the delight and darling of her Country, and with so loving a willingness did they delight to serve her, that you might see fifty fresh, brave and gallant Teams, day after day bringing in her provisions, without other invitation than the bare knowledge of the time, which themselves would enquire out; and nothing would grieve them more, than to be prevented in paying this Tribute of Honorary respect.

He gave her such an esteem for her prudent integrity, and discreet, and impartial Righteousness, that he began to be (an employ and honour not usual to her Sex) the Arbitress and Umpire of all the controversies amongst adjacent Neighbours, many of which she reconciled happily, and all which he decided wisely and justly.

He gave her the universal approbation, love, admiration of all that knew her,

her, that the Proverb was continued, which saith, *Who hath no Enemies, hath no Friends*. For either she had none, or her ways so pleased the Lord, he made her Enemies to be at peace with her. For honourable, ~~or~~ a mean, rich, and poor, of all degrees, and which is more, of all persuasions, paid her most kind respect, honoured, and loved her.

Finally, he prevented her with the blessing of goodness, and crowned her with loving kindness, and tender mercy. He made her glad with the light of his countenance, and satisfied her as with marrow and fatness; he granted the requests of her lips, and shut not out her prayer: He gave her ability, and time to discharge her trust, and settle her worldly affairs with honour and satisfaction, and he gave her opportunity, space, and an heart to recollect her self, and redeem what a hurry of business had deprived her of, and renew her evidences for Heaven. His love, wisdom, and holiness.

He took out the sting of death before she died, and the pains of death when she died, and with a kiss

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of his mouth drew up her Soul to Heaven, to be immerfed in that fulness of joy, and bathed in those rivers of pleasure, which are at his right hand for ever more.

*Intelligere
illam non t-
mori, sed
emigrare,
& mutare
amicos non
relinquere.
Hierom.*

May we live like her, may we die like her, that we may live with her, and with our common Lord, for ever.

And for your noble Lordship, who are now investing your self with her large and noble Mantle — *May Elijah's spirit rest upon you, as well as his Mantle* : that you may rise up an *Elisha* in her place and stead.

That *Leez* may be *Leez* still : the seat of Nobleness, and Honour, the Hospital of Bounty, and Charity, the Sanctuary of Religion, and the fear of God.

That so you may live, and may live longer, and as much desired, and when you die (as die you must, for *Leez*, though a Paradise, hath no Tree of Life) you may die later, and as much lamented as your Noble Predecessors.